Church Management

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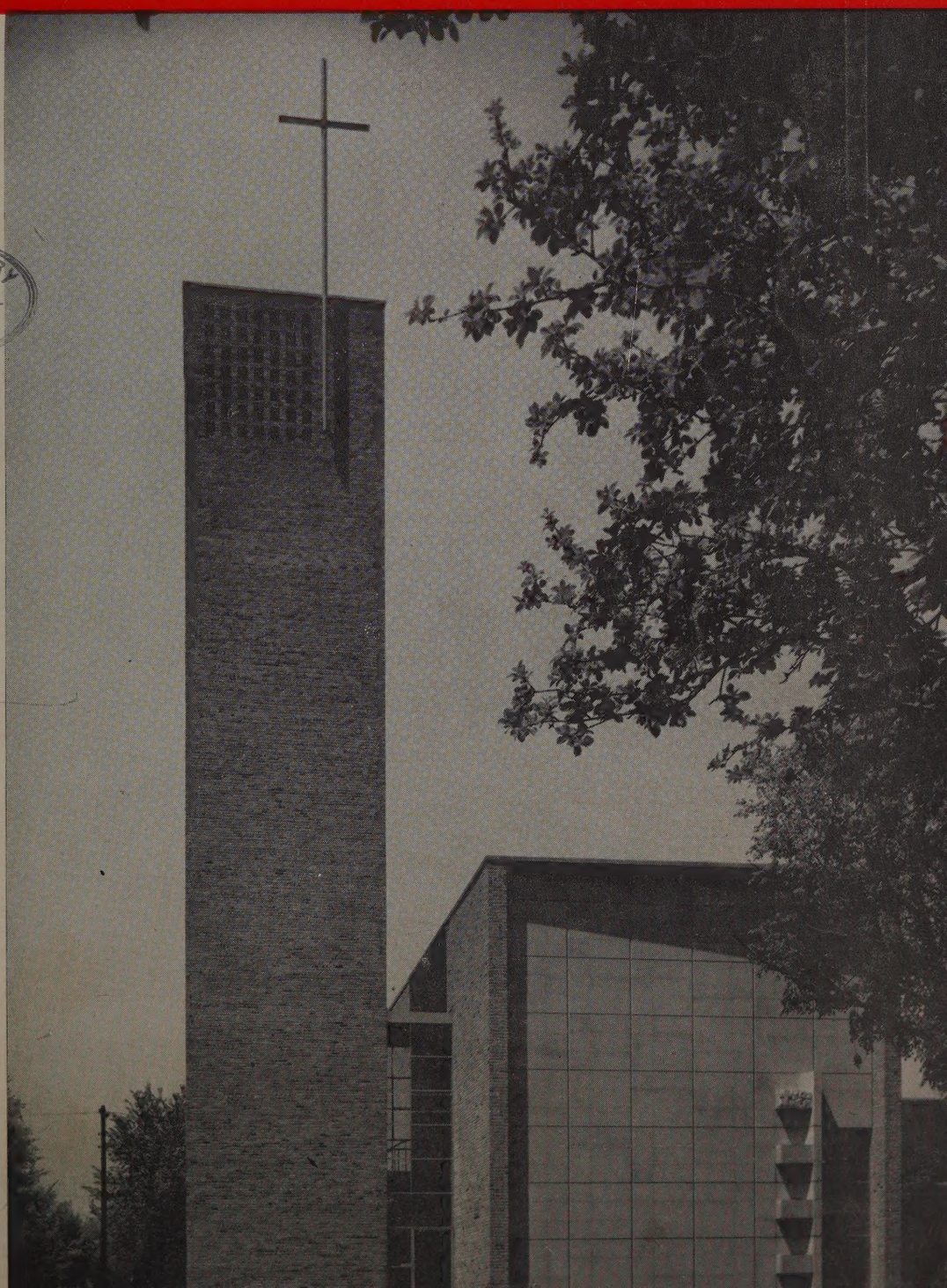

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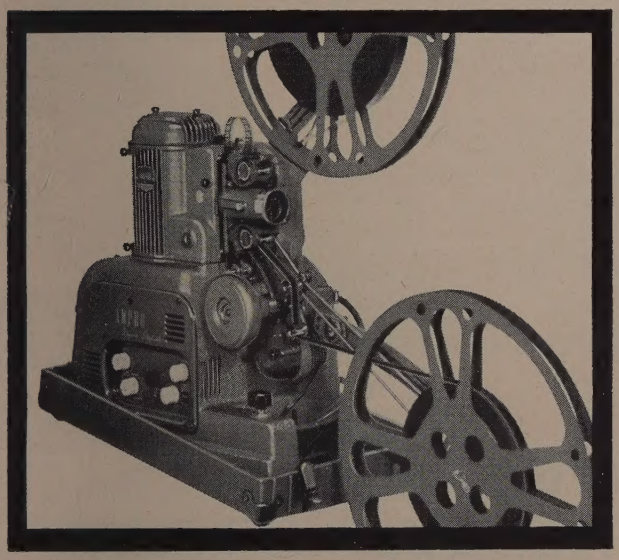

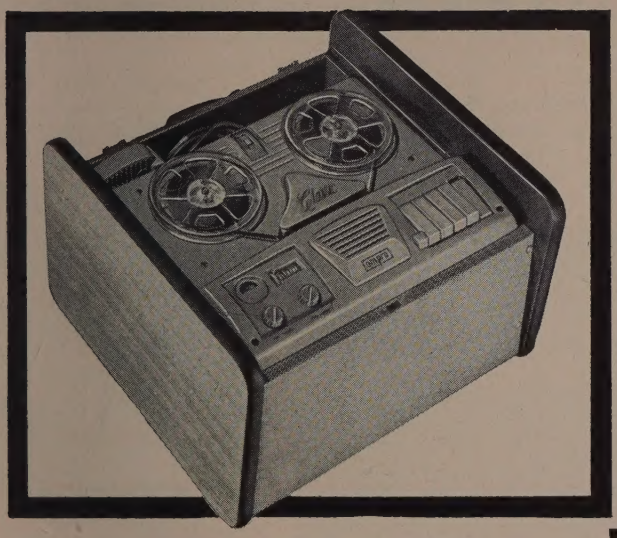

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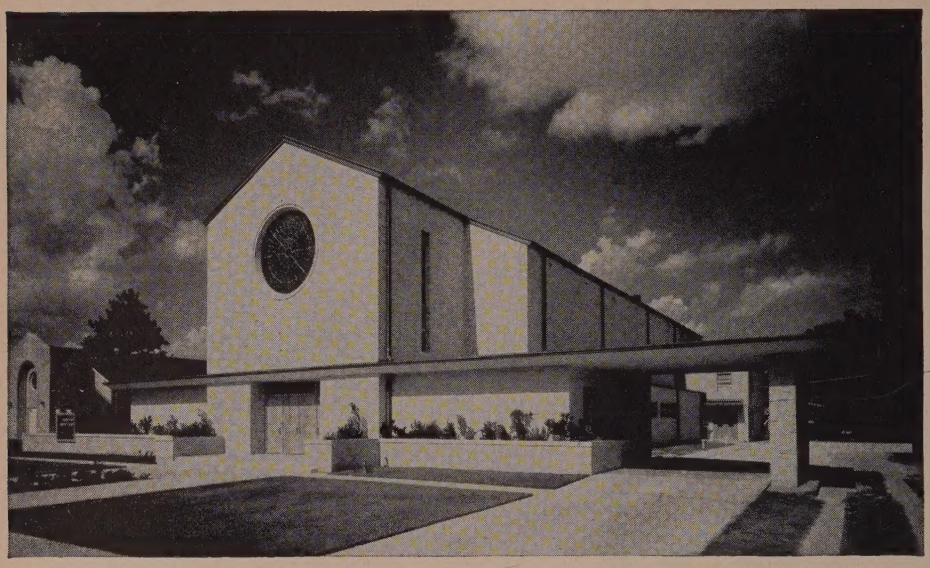

Garden Oaks Baptist Church, Houston, Texas.

A monument to progress in the great Southwest

ANOTHER EXAMPLE OF AMERICAN SEATING'S HELPFUL SERVICES TO CHURCHES

It takes more than new homes, new streets, new subdivisions when a community expands. It requires new houses of worship.

The Garden Oaks Baptist Church in rapidly growing Houston, Texas, illustrates this. It is a symbol of progress.

Seating is an important part of every new church plan. Here is what Rev. James W. Parker, Pastor, says: "The committee, in selecting seats for our new sanctuary, faced three considerations: comfort, beauty and economy. We found a happy answer for all three in our American Seating Chairs. They are the most comfortable seats I have ever seen in a church. Their beauty in the setting of our sanctuary has been highly acclaimed, and the economy is found in the durability and superior quality of materials and workmanship that went into the product."

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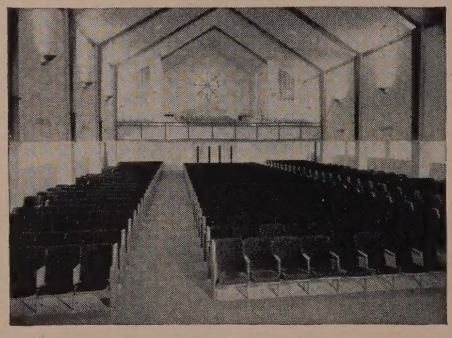
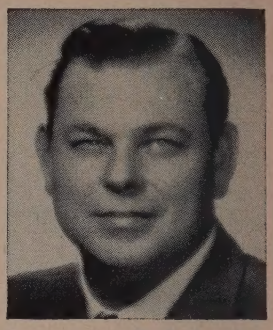
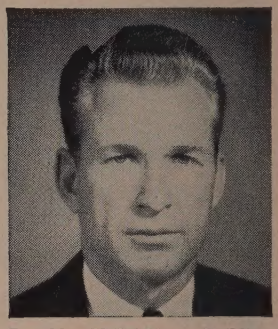


The new, modern Garden Oaks Baptist Church offers real comfort for worshipers. It is equipped with 684 American Seating Upholstered Individual Chairs.



Reverend Jas. W. Parker, Pastor, says: "We are grateful to our architect, Mr. Broesche, for a magnificent job. We greatly appreciate, also, the courtesies and interested manner in which American Seating representatives helped us in planning and installing the seats."



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CHURCH MANAGEMENT

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a symbolic motif . . .

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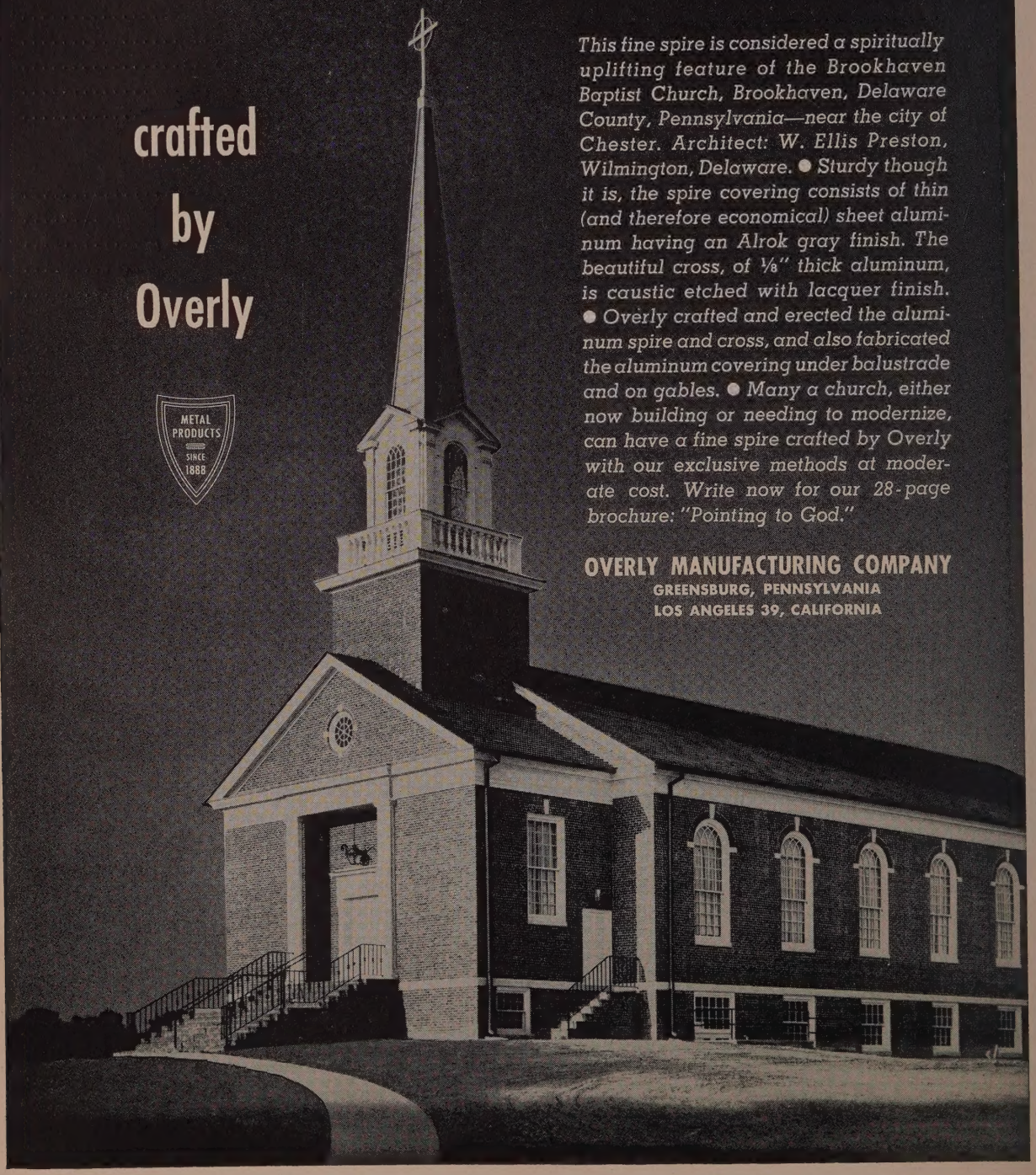

This fine spire is considered a spiritually uplifting feature of the Brookhaven Baptist Church, Brookhaven, Delaware County, Pennsylvania—near the city of Chester. Architect: W. Ellis Preston, Wilmington, Delaware. ● *Sturdy though it is, the spire covering consists of thin (and therefore economical) sheet aluminum having an Alrok gray finish. The beautiful cross, of ⅛" thick aluminum, is caustic etched with lacquer finish.* ● *Overly crafted and erected the aluminum spire and cross, and also fabricated the aluminum covering under balustrade and on gables.* ● *Many a church, either now building or needing to modernize, can have a fine spire crafted by Overly with our exclusive methods at moderate cost. Write now for our 28-page brochure: "Pointing to God."*

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CHURCH MANAGEMENT
THE PROFESSIONAL JOURNAL OF THE CHURCHES

Editorials

The Streets of Gold

John, the Divine, exiled to the Island of Patmos, received a vision of the Celestial City which is to come. Never had the physical eyes seen such riches as his dream predicted. The foundation, walls and gates were of precious stones; the streets of the city were paved with gold which shone as transparent glass. These streets of gold caught the fancy of poets and singers, and the story has been told and retold many times.

> The streets I am told
> Are paved with pure gold.

One does not have to enjoy the spiritual insight of Saint John to imagine that the day in which we live, in these United States of America, comes pretty close to this city with its streets of gold. From every side come the shouts of wealth and prosperity. What other period can match this?

> Family incomes are high—the highest in our history.
> Automobiles crowd the highways.
> Extravagance knows no bounds.
> Night clubs and pleasure resorts are prosperous.
> It is the day of television give-aways, astronomical in size.
> Millionaires vie for leadership in the Democratic party—the traditional stronghold of the underprivileged.
> Son must have his car—a new model at that.
> Daughter has a wardrobe surpassing her mother's wedding trousseau.
> Telephones, radios, and televisions are included in the necessities of life.
> The beggar of the street throws back the nickel or dime and suggests a quarter or a dollar.
> It is a day of give-aways, swimming pools, private clubs, and state sponsored alcoholism.
> There is a whale of a lot of money in the world.

It happens, however, that earth expects us to pay for what earth gives us. The era which puts gold on its streets must give something in return for the gold. Our civilization is repeating the mistakes of earlier golden eras; we have not developed the character which qualifies us to be masters of the wealth. The toll that earth is taking is tremendous.

> Psychologically we are a frustrated people. We are caught in a great machine which whips us to and fro, but we have not found the satisfaction in life to which we are entitled. As the result the psychiatrist thrives, but few find the answer.
>
> Our mental hospitals are crowded and overflowing.
> Juvenile deliquency becomes an A-number-one problem.
> Short-term marriages are replacing those based on "till death do you part."
> Obscene literature crowds the newsstands.
> Sex has become the chief topic of conversation.
> Society is going at a mighty fast pace, but very few seem to know where it is bound for.

Yes, earth is demanding its price and the price is high. Some grow weary trying to keep the pace of the golden highway and long for the simple days. They recall the great contribution of the men and women of other days who from their limitations have dreamed the dreams which have given us the great freedoms of today.

The real answer, of course, is not to reverse the process of time. Rather it is the impregnation of modern society with the principles of responsibility of character and righteousness which have always given a meaning to life.

Whether it is roads of dust or roads of gold, the final answer for spiritual security is the righteous individual.

Preaching Station or Church?

"It is a great preaching station but can hardly be called a church." The speaker was a stranger to me as we sat in the great church. I had seen the people come in by the hundreds and the disintegration at the close of service. Perhaps he was right; I do not know.

I do know, however, that one of the temptations of the Christian minister is the desire to build a great preaching station at the expense of a church.

A preaching station, of course, is a place where the gospel is preached. It requires a minister of great ability, an arena in which the listeners sit, a pulpit which might as well in some instances be called a podium, and a preacher with personality. The service is preacher centered and sermon centered.

I do not mean that they do not have other activities in their program. For instance, the church might have a nursery. That is to care for the little children while the parents participate in the preaching service. It may have a church school where the main urge is to persuade boys and girls to attend the services of public worship. Social activities in the church

RELIGION IN AMERICAN LIFE

Throughout the month of November this illustration and theme will direct nation wide attention to the importance of religion in personal, community, and national life. This picture will appear on thousands of billboards across the country. This is one phase of the Religion in American Life Program which is conducting its eighth annual campaign to urge all Americans to attend regularly the church or synagogue of their choice. The RIAL program is sponsored by a Laymen's Committee composed of members of the major faiths.

are evangelistic, looking toward new prospects for church membership.

I have seen some of the pulpit masters of the preaching stations and admire their ability and wisdom. Not every preacher can continue to hold people year after year as they do. But they do not have the whole argument.

Let's take a look at the qualities of a church. In the first place its philosophy differs from that of the preaching station. In the latter the preaching of the sermon to convince men is the main thing. The church, in contrast, is seeking to build a Christian ministry. Its purpose in operating a nursery and a church school is not with the one object of getting customers for the service of worship. Rather it wants little children to come under the influence of the Christian community; it wants boys and girls to be exposed to Christian culture; it wants continually to conduct experiments in Christian living through its agencies and societies.

This is always reflected in the plans when a new church building is proposed. The preaching station may prefer a center pulpit with pews running out from three sides. The Akron style chancel is a natural for this church. Most of its building money will go into the "auditorium." It disregards educational tendencies as it crowds classes in little spaces in various parts of the structure. Rooms for fellowship have little sanction.

On the other hand the leaders who are seeking to create a church want more than a room for preaching. They want membership participation. So the auditorium becomes a sanctuary for worship. The church school rooms are patterned after the best thinking of educational circles. Fellowship rooms are designed for fellowship. The members of the church are organized so that they may worship together, study together, play together, and pray together. Here in the best sense there should be the "City of God."

Southern Baptist Convention Affirms Local Autonomy

In this day with trends toward centralization of denominations and when even those with congregational heritage are seeking more regimentation, it is refreshing to report this item.

It seems that a Baptist church in the State of North Carolina experienced a schism, brought on by a majority group which wished to be freed from the Convention. Because the group included the majority of members it felt that it could take the church property with it. Not so, said the North Carolina Supreme Court as it stated that in the event of a split in a local church, that "part of the congregation which remains true to faith, customs, usages, and practices of both factions prior to the disssension is entitled to the control and management of the church property."

Victory for the Southern Baptist Convention? Not so, said the Convention meeting in Kansas City in 1956. The local Baptist church is an independent church and can decide its own faith and practices. Two resolutions were voted which state the historic position and challenge the court.

> BE IT THEREFORE RESOLVED that we now reaffirm the following statement on Baptist congregational principle which was issued by the 1928 Southern Baptist Convention:
>
> "All Baptist general bodies are voluntary organizations. . . . Churches may cooperate with these general organizations but always on a purely voluntary basis and without surrendering in any degree their right of self-determination."
>
> BE IT FURTHER RESOLVED that we now repudiate the following definition of the nature of a Baptist church which was issued by the 1954 North Carolina Supreme Court decision:
>
> In the event of a split within a local church, that "part of the congregation which remains true to faith, customs, usages and practices accepted by both factions prior to dissension, is entitled to control and management of church property."

So the Convention kept the faith but lost a church.

It may be well to point out that there have been many cases of this kind before the courts. In the case of a denomination such as the Presbyterian, Methodist, Episcopal, or Reformed, in which the local church is definitely a part of the Church, the courts hold that the right to hold the property rests with the faction which is loyal to the practices of the denomination. In the case of an independent church such as the Congregational, Baptist, Disciples, and others which historically practice local church autonomy, control of the property goes to the majority group.

The Southern Baptist Convention is to be commended on its consistency.

Theology, Architecture & Art*

Paul J. Tillich

I cannot deal with the architectural problem as such. The only thing I can do is to give some indications of what it means from the Protestant point of view. First, I shall derive some special principles from the general Protestant principle, then I shall give some of my ideas on art in general, and third I shall speak on the position of architecture in relation to these two.

The Protestant Principle

What I call the Protestant principle could best be defined as the acknowledgment of the majesty of the divine against every human claim, including every religious claim. From this it follows that no church, and no self-expression of any church, is in itself absolute. There is no absolute unconditional style in any religion, style in thought, style in doctrine, style in cult, style in ethics. This, of course, pertains also to the artistic self-expression of the church. It is true of all self-expressions of the church. It is true of all self-expressions.

Expression of the Holy

To compare the situation with that of the Greek Orthodox Church, let me recall Father Florovsky expressing to me the classical Greek Orthodox idea that the icons, the sacred pictures, are not simply pictures but have in themselves, by their very nature, sacramental character. Therefore the church is justified in telling the artist definite rules according to which a sacred picture must be made. He has freedom in many respects, but he has no freedom in those respects which make the picture sacramental. The Father complained that the Roman Church already in early ages had deviated from that idea and that Roman iconography is much freer, but, of course, as he said, less sacred, much less representing the holy power. Protestantism, developing out of the Roman Catholic Church, is completely free; and no Protestant artist can accept any rule for producing a picture except one rule, that if this picture is supposed to become a ritual or cultist picture it must be an expression of ultimate concern—it

No claim of Absoluteness

The second point derived from the Protestant principle is the close relation of Protestantism to the secular world must be an expression of the holy. This is the first point.

and all kinds of secular creations. Out of the very fact that nothing is absolute in relation to the divine itself, no expression of religion can claim absoluteness. The sacred sphere, as such, cannot claim priority in relation to God or superiority over secularism.

Protestantism has, as I once wrote, a passion for the secular. This of course is understandable only if we use a larger concept of religion, namely, religion as a state of being ultimately concerned. It is not necessary to go into the holy of holies, in order to find God. You can find him in every place. When Solomon built the temple, the omnipresence of God made it a problem for him to build a house of God at all. This is the second point arising from the Protestant principle.

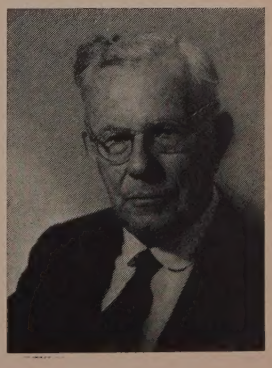
Man in his existential situation is in bondage all his time to preliminary concerns. He is not in the state of investing every joy, every meal, every labor, with ultimate concern; this is why there is a sphere besides the sphere of the secular. God is not any nearer to the sacred sphere but we are not in the heavenly Jerusalem where there will be no temple because God will be all in all.

Variety Yet Unity

Then the third point that follows from the Protestant principle is manifoldness. Since there are many different forms of Protestantism there is variety of expression. But there must also be an element of unity. In order to be a Christian Church even a Protestant church must participate in the Christian event.

I define the Christian event as the appearance of a new reality in Jesus as the Christ.

(Turn to page 55)



PAUL J. TILLICH

Dr. Tillich is University Professor at Harvard University. His outstanding record of scholarship and his contribution as a teacher in well-known German and American universities have earned him the respect of one of the world's foremost theologians. He is the author of many books, among them being **Systematic Theology, volume I; The Courage to Be; Love, Power and Justice; The New Being;** and **Biblical Religion and the Search for Ultimate Reality.**

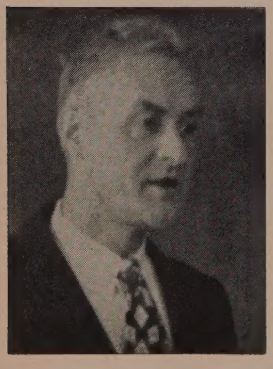
*This article, reprinted with permission from *Architectural Forum*, was the keynote address delivered before a small group of churchmen and architects, called together by the *Forum* to discuss basic principles of Protestant church architecture. In the December 1955 issue of *Architectural Forum* you will find the discussion of the group which followed the address.

Building Churches in a Secular Age*

Clifford L. Stanley

The most noteworthy mark of our period is the wide gap between the so-called "sacred" and the so-called "secular." We might term it "the great divorce," borrowing the expression from the title of a book by C. S. Lewis. The secularity of our era was first announced at the time of the Renaissance in the sixteenth century, manifesting itself in an attempt to return to the mood and thought forms of classical Greece and Rome. No doubt there were developments in the Middle Ages that made secularism possible and even likely, but they lie outside the scope of our concern. Since its first appearance, secularity has never been absent from the era, but rather has developed apace. The last one hundred and fifty years have seen its most dramatic growth. In the present century, and even with each succeeding decade, the acceleration has been evident. Indeed secularism has reached with us almost the limit of possibility. In any system when centrifugal force exceeds a certain intensity a body loses its unity and new bodies are cast off. We may regard fascist and communist totalitarianism as examples of this. They are not cuckoo's eggs laid in the nest of Christendom but rather come from Christendom. They stand at "the end of our time" (Berdyaev) and after it. They are post-Christian and even beyond the secularized Christendom we know. They give solemn warning of the terrifying forces at work in all children of the age and proclaim the kind of terminus which will be ours unless we turn back, forswearing our foolish ways.

*An address delivered before the Church Architectural Guild of America in its annual meeting at Atlanta, Georgia in March of this year.



CLIFFORD L. STANLEY

Dr. Stanley is the head of the Department of Systematic theology at Virginia Theological Seminary, Alexandria, Virginia. He holds degrees from University of Virginia, Virginia Theological Seminary, and Union Theological Seminary, and has studied at Bucknell University. Prior to his teaching position he served as rector of Trinity Church, Tryone, Pennsylvania; Christ Church, Cape Girardeau, Missouri; and Saint Peter's Church, St. Louis, Missouri.

We might stop now and have a look at the alienated parties of "the great divorce," the so-called sacred and the so-called secular.

The Sacred

On the one side there is the sacred. It includes words, ideas and teachings that are explicitly religious—the resounding name of God, salvation, holiness, and heaven. It includes also certain ways of acting, worship, prayer, and religious living. It involves certain people, clergy, church members—religious people. The great thing about the sacred is that it is explicit and articulate about the religious interest. That is, it is explicit and articulate about meaning, significance, and worth. It is preoccupied with the highest and the deepest, with ends rather than means, with the values that justify and glorify the universe and everything in it.

All this is noble and ravishes the heart, but because of "the great divorce" there is a curious emptiness about it. Religion is torn away from life as a whole, so it invents an unreal, synthetic life of its own, made up of "religious acts," "church work," and "good works." The religious man is taken out of the world, not only in the good and necessary way, but in a bad, unnecessary way. The cultus is carried on in a vacuum. Churches stand in a world of which they are no longer a part, obstructing the view, using land and materials.

The situation is reflected in architecture. When the sacred neither embraces the whole of life nor is embraced by it, what does the sacred do when it wants to erect a building? (There is no "religious architecture." There is only architectural architecture!) Since the sacred could not develop an architecture of its own and would not use the current types, it could only reproduce former types—Gothic, Norman, Romanesque, and Byzantine. Many enemies and friends of the sacred are agreed that it can only reproduce the past, adding anachronism to remoteness. What does it mean? It is a confession—for buildings are always symbolic of something—that the sacred has lost touch with the whole of life and does not welcome its achievements.

Nothing said here is intended to belittle the other types of architecture, particularly Gothic. Gothic developed out of the most whole and unified Christian age up till now.

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Building for a New Community

THE COMPLETED EDUCATION WING

Those who have watched the development and progress of Mount Vernon Methodist Church since it was chartered find it difficult to realize that it will observe only its fourth anniversary this month. The short history is an imposing record of achievement, of which the moving into the first unit of the new building is but a beginning step.

It was in 1951 that the need of a new church in this section of metropolitan Washington, D. C. was seen by Dr. John H. Pearson, Alexandria District Superintendent. The fast-growing community did not have a church building when Dr. Pearson arranged for a religious census of the area.

The survey, lead by William Bonhannon, Jr. and James E. Powell, theology students at Emory University, began in 1952. Based on their findings, the Comity Commission of the Washington Federation of Churches gave a temporary allocation for the building of a Methodist Church in the area. Alexandria's Washington Street Methodist Church became the mother church.

In the fall of 1952, William W. Laughlin, Jr. was appointed minister of the church. The first Sunday of 1953 marked the occasion of his first service which was held in a vacant store where chairs were provided for 114 persons. A total of 118 persons heard his sermon that morning, and double services have been held since that time. On January 25, 132 charter members were received. By May 31 membership had increased to 195. Before the end of the summer the church had sponsored a Boy Scout unit, organized a Methodist Youth Fellowship, a Women's Society of Christian Service, and a Fisherman's Club, and launched a Vacation Bible school. By the end of the first year they had moved to larger quarters in an elementary school and received a deed for the site of the future church.

By mid-year 1954, the membership had increased to 330 and ground had been broken for the first unit, the educational wing, of the projected building. By the time of the second anniversary, membership had moved up to 400, and plans were made for the move into the new building which was completed in February of 1955.

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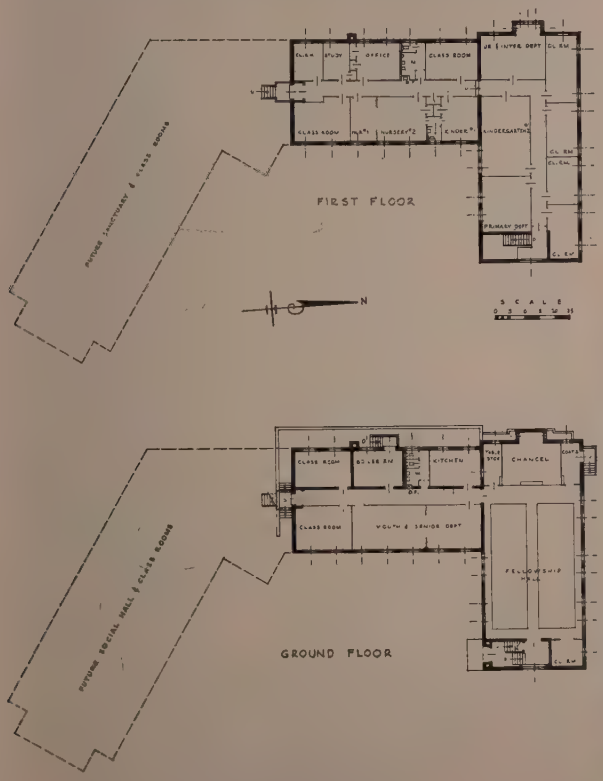

MOUNT VERNON METHODIST CHURCH

Architects: J. Raymond Mims & Son

Left: The floor plan of the completed wing and outline of the future building. **Below:** Architects' drawing of the completed church plant.

What do our Church Buildings Say?

John R. Scotford

Once I spent an idle hour looking at the old homes in the center of Providence, Rhode Island, and attempting to figure out what sort of a family would choose to live in each type of house. A similar approach applied to our church buildings will yield considerable amusement, but at the same time offer many clues to the religious life of the past and present.

Except in the earliest days in New England, our churches have been built with voluntary gifts, and usually these have come from a considerable group of people. It can be assumed that they approved of that to which they gave their substance. Nearly all of the church buildings have been the result of a group judgment. By studying what they built we can discover much concerning what they thought and even felt.

On the practical side this is obvious. Because they are long-lived, our older churches tell us how carpenters and bricklayers plied their trade one hundred, even two hundred years ago. A climb up under the rafters can be most revealing. Apparently the people who built covered bridges also worked on churches. They also reflect the social stratifications and folkways of the past.

The connection between the churches people built and their theological convictions is a fascinating study. Today many people fail to see any connection between church architecture and theology. At a recent meeting of the Church Building Bureau of the National Council of Churches there were in attendance representatives of the Church of God, the Church of the Nazarene, the Unitarians, and the Missouri Synod Lutherans, while in the past the Southern Baptists have often been on hand. All of these groups refrain from joining the National Council on theological grounds, but they assume that they can discuss ways of building without compromising their convictions. That is because the theology of architecture is implicit rather than explicit. The suppositions behind a building may be more revealing than the structure itself. On the other hand, the more intelligent church architects recognize the relation between theology and church building and are striving to relate the structure of a church to the convictions of the congregation. Their complaint is that the latter are often a bit fuzzy.

JOHN R. SCOTFORD

Dr. Scotford is a church building consultant who has worked with many congregations of all major denominations and in all parts of the country. Now residing in Mount Vernon, New York, he has previously served as a Congregational pastor, board secretary, and editor. He is the author of **The Church Beautiful** and **When You Build Your Church.**

Church & Community

The location of a church reflects the role which it was expected to play in the life of the community.

In Catholic countries the cathedral and the plaza are twins, with the bishop's palace a part of the facade. In this country the Roman Catholic Church is more likely to be conspicuous than central. It owns little downtown real estate but has a fine eye for high ground. Of St. Louis it has been said, "On every hilltop is a Catholic institution." When Saint Patrick's Cathedral was built, Fifth Avenue was a quiet residential area without benefit of Radio City. In most American cities the Roman Catholic Church is on the periphery of community life but is definitely out to claim all the attention it can get. This is reflected in its choice of sites.

New England is the only section where Protestant churches are logically located, usually at the head of the village green, although echoes of this practice can be found in upstate New York and in Ohio's Western Reserve. This reflects the close relation between Church and State and also the homogeneous character of the settlements. When there is only one church and everybody is supposed to attend it, the sensible procedure is to put it at the center of the community.

The central areas of most of our larger American cities were laid out during the middle years of the nineteenth century, when rugged individualism was rampant and churches were frankly and openly competitive. The gulf between the rich and the poor was then much greater than it is today. If a church desired to prosper, it had to go where the prosperous were, This meant on "the Avenue." Churches crowded close to one another on Fifth Avenue, New York;

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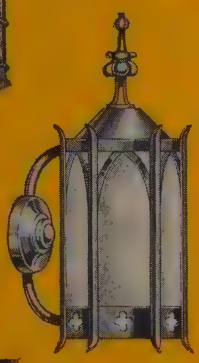

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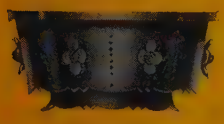

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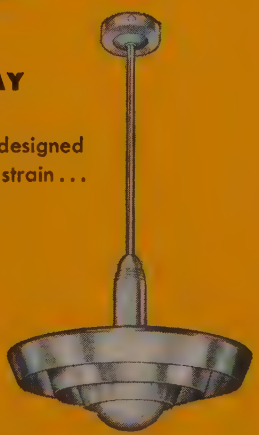

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Cited for Architectural Excellence

Edwin A. Lane*

The Department of Worship and the Arts of the National Council of the Churches of Christ in the United States of America recently cited eighteen churches, built in the last twenty-five years, for general architectural excellence. First choice among the eighteen went to Christ Evangelical Lutheran Church of Minneapolis, designed by Saarinen, Saarinen and Associates and representing the last completed work on Eliel Saarinen who died in June of 1950.

"Art, science and faith achieve a serene harmony in this simple church." These are the words used by *Architectural Forum* to describe this church which was completed in 1949. It is a structure which carries with it the great traditions of the past, but does so in a creative style representing the growth of that tradition and utilizing the advances made in science, art, and technology. It presents a crisp newness which re-expresses that tradition in contemporary terms rather than seeking to preserve tradition by an imitation of the styles of the past.

The requirements of the congregation were to have a building with a normal seating capacity of 600 with additional overflow seating space for 150 more, a small chapel, choir space for 50 persons, a baptistry and service rooms. All of this had to be fitted into a narrow corner lot and be connected to an already existing building of somewhat Gothic style. A further requirement was a cost limitation of $300,000, extremely low for a building of this size.

One of the first and most difficult steps was to convince the congregation of the need for abandoning a previously accepted Gothic style in favor of Saarinen's design. The pastor lead a course for the congregation on the history of church architecture which was largely responsible for the success of this step. The exterior of the existing building was simplified so that its style would not conflict with that of the new structure.

Extensive use of brick in both exterior and interior provide dignity and beauty, serve an acoustical function, and helped greatly in keeping costs low.

Overflow seating space, as required, is provided by

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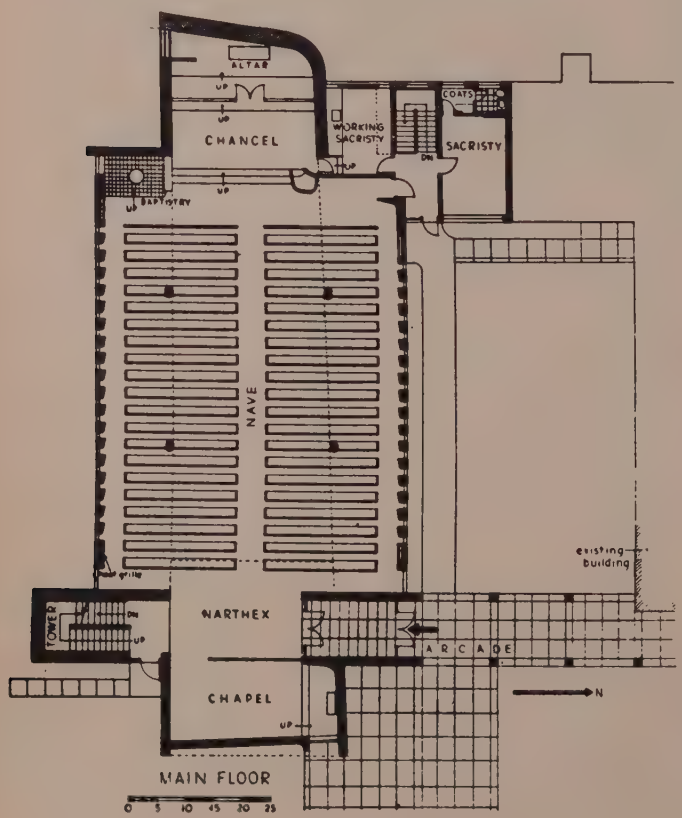
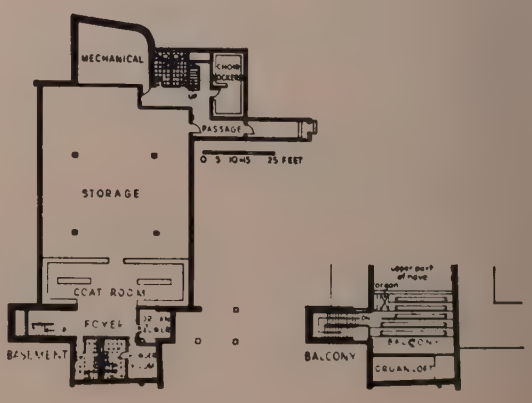
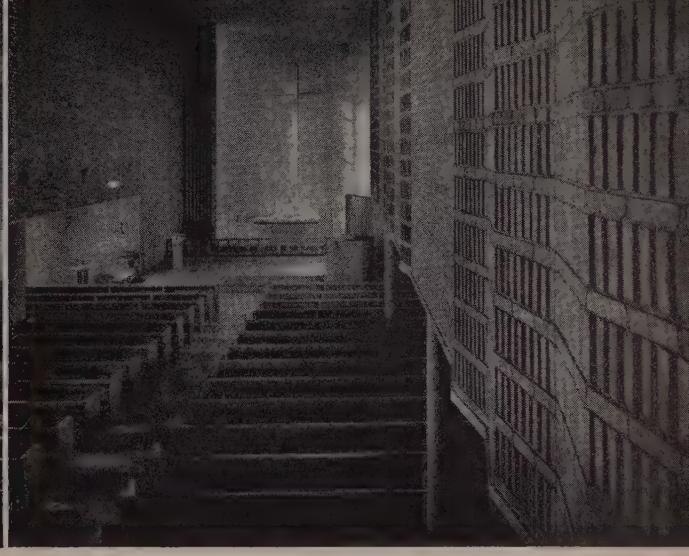
*Managing Editor, *Church Management.*





MAIN FLOOR, BASEMENT & BALCONY

The nave seats 600 with overflow space for 150 others in the narthex and small chapel. Organ and space for 50 choir members is provided in the balcony.



Light for the chancel is provided through a tall window at the south (left) side of the chancel. A louvered pine screen prevents the light from glaring into the eyes of the congregation. Louvers in the side isles of the nave protect both minister and congregation from glare. The north wall of the nave is splayed and set at an angle to avoid sound reverberation.

CHRIST EVANGELICAL LUTHERAN CHURCH, MINNEAPOLIS, MINNESOTA

Architects: Saarinen, Saarinen and Associates

Left: The south side of the exterior. Notice the tall window which provides light for the chancel. The louvered nave windows are also shown. **Right:** The shape and the material of the chancel wall were chosen for their acoustical qualities as well as for their aesthetic value.

Building the House of God

Claude Friesen*

Humility in youth is rare. The eventual experience of being humbled often comes as a profound shock. The conscious awareness that we are but one person in a world of billions can reduce us almost to insignificance. And with this awareness the flame of youth is decreased to a dimmer but steadier glow. We come to realize what Jesus means when he says, in Saint John's Gospel, "Others have labored, and you have entered into their labor."

It is in this spirit that I feel we should approach our problem, building the house of God. It is in this spirit that I would like to share this discussion of a need in our church for a general acquaintance with church architecture. The brevity of the discussion includes generalizations which cannot be elaborated here. It is an attempt to consider three topics: the Church and its relationship to architecture, the development of architecture in the last half-century, and the spirit behind architecture.

The Church and its Relationship to Architecture

The first step is to consider a definition of the Church and to state its purpose. Saint Paul says the "Church is the body of Christ." This statement has withstood the centuries and remains a part of the Christian tradition today. When we belong to the Church we necessarily belong to the "body of Christ." It is here we find the purpose of the Church stated. Christ became a part of history through the action of God to reveal himself to mankind. This basically, is the Christian faith. The language is not always so easily understood when stated so formally, but essentially it means we who believe in the Christian faith worship God as we can know him and understand him in the whole life of his Son, Jesus, the carpenter of Nazareth.

The Christian faith is a necessary prerequisite to an understanding of the relationship of the Church to architecture. There follows from faith in Christ, man's response in Christian worship. The tradition includes both individual and corporate worship as vital parts of the Christian experience of life. The relation to architecture is in the shelter which surrounds this corporate body of believers who gather together regularly for praise, prayer, and dedication. The need of this group of people is a place aside from their homes, offices, or shops where they can meet together and come before God—a specific place, a building in the community but yet apart.

To enclose the worship experience is the architect's job. To worship God is the purpose of the Church. To those of us who find great value in the worship experience, the need for a place set apart from daily life is an obvious requirement. However, worship is not always a real experience to people. Many folk really are not sure of their relationship to God. They are a long way from the Garden of Gethsemane and Golgotha where every Christian must dare to venture. Only there the heart of God is revealed-nailed to a cross. The church at worship around the cross is the only way it has of making its faith relevant now. God's Spirit works through the Church at worship to make a man's relationship to him concrete and definite and personal.

The cross is the symbol of the Christian Church. The cross is the focus of the worship experience. Through its symbolic direction the Christian is brought to God. Around it all formal worship is built. Around it the liturgy of the Church is centered. It is to the cross that architecture must dedicate itself when it encloses a group of believers who sing, pray, listen, receive, and respond in a unity of spirit that is the kingdom of God. Architecture must lend itself to worship, and worship is life dedicated to God.

Architecture, then, is more than enclosed space. Any building is more than a practical effort, a convenient roof and walls. A church building should be dedicated to the fellowship of men within. It should stir up devotion and reverence by its associations and its use of the symbols of twenty centuries of Christian tradition. The church building preaches to the eye. It is a part of the visual expression of the faith. Not only is the cross a symbol, but also the communion table, stained-glass windows, the font, the pulpit, the lecturn, and the structural elements of the building. The building becomes a symbol of faith and vision. The expression of an enclosed space is a profound incentive to "worship the Lord in the beauty of holiness." It does not mean idolatry to use representations that symbolize the Christian life in glass, wood, or stone. These only point in the direction of God just as the Christian faith can only point to Christ. It must contribute its part in the Christian community, but in the end

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*Mr. Friesen is the minister of Bergen Point Methodist Church, Bayonne, New Jersey. He holds an A.B. degree in architecture from the University of California at Berkeley and a B.D. degree from Drew Theological Seminary, Madison, New Jersey.

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The Professional Fund-Raiser

William H. Leach

In this age of specialization the professional fund-raiser has become an important person. The churches of America have been fortunate in the quality of the agencies which are helping them in their efforts to raise budgets and building funds. This story is written not as a complete analysis of their work, but to give some observations which I think will be helpful to readers who prefer to direct their own campaigns. Perhaps they can profit from the experiences of the men and agencies who are conducting the popular conception of raising money for churches.

1. *The amount of money any church can raise in a building fund campaign does not depend so much upon the wealth of the church as its giving habits.* Minister and church leaders have a tendency to resist a campaign, saying, "We do not have any wealthy members." They search for an angel to pay half the cost of the new building. The professionals look over the church reports to see what the giving habits of the church really are. They base their figures for the campaign upon the giving habits of the church.

The results of any fund-raising effort are based upon the sacrificial giving of the members. A church with a high ratio of giving will give more than a church with the same number of families of equal or greater wealth which has a low rate of giving. This is contrary to the belief of some that because a church has been giving above average for years it may be difficult to ask for more money. The consecration of money and personality to a righteous cause is so satisfying that the church with a high per capita giving is the one which will have success in its effort.

WILLIAM H. LEACH

Dr. Leach is editor of **Church Management,** and is a church building consultant. One of the founders of **Church Management,** he has served as editor since 1924, and is presently supervising editor on a part-time basis. He attended Alfred University, Syracuse University, and Auburn Theological Seminary. Author of eighteen books in the fields of church administration, worship, homiletics, and architecture, the latest being **Protestant Church Building.**

The theory of some churches that because their members have not been asked to give generously they will be in a better position to make generous pledges does not work out that way. The generous givers will be those who have learned, through giving, the compensations of stewardship.

2. *There is a great motivation in the philosophy and vocabulary traditionally used in religious appeals.* The professional fund-raisers believe in spiritually motivated campaigns. Sometimes their words put ministers to shame as they talk of the privilege of giving to God.

There are many fields of philanthropy in the world. But the church is the only institution associated with the program based on spiritual revelation.

Some fund-raisers carry their philosophy of stewardship to the length of insisting that the purpose of the financial effort is not to raise money for church building but to give the individual the privilege of spiritual growth. In this rationalization the giving of money promotes an evangelistic message. As one man expressed it, "You need to give to save your own soul."

This is the basis for the proposal made sometimes that the campaign be conducted before plans for the building are completed. The same philosophy dominates the new technique of having prebudget canvasses for the annual budget of the church. Stewardship, sacrificial giving, sharing, and similar terms have a larger part in the terminology of the professional-fund raiser than they usually do in a self-conducted campaign.

3. *Large gifts stimulate large gifts.* The criticism made of the professional fund-raisers that they put too much emphasis on large gifts and givers of large gifts is based on this idea. It is the reason why an effort is made to find men of financial resources to head the committees. These men are urged to make their own pledges early and to make them generous pledges. Having accepted the offices and made their own pledges, the amounts will probably be publicized early in the program.

The story of the widow's two mites has been passing out of the stewardship presentation. The story is still a wonderful illustration of a consecrated woman. But in the practice of raising money, experience has shown that men and women

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EXTERIOR FROM THE NARTHEX END

EXTERIOR FROM THE CHANCEL END

Valparaiso University Chapel

Late this year ground will be broken for the construction of a million-dollar chapel on the campus of Valparaiso University. When the chapel is completed, the Indiana university which is the world's largest Lutheran educational institution, will be the setting of one of the largest Protestant church edifices in the nation and of the nation's largest campus chapel.

Funds for its construction already have been provided through a nation-wide "Building for Christ" drive conducted last year by the Lutheran Church, Missouri Synod. This denomination provides the main support of the ninety-seven year old university, although not officially connected with its operation.

The combination chapel-auditorium, with a total seating capacity of 3,260, will overlook U.S. Route 30 from a fifty-foot knoll at the exact center of the campus, forty-five miles southeast of Chicago. Designed for daily matins and vespers, along with its educational purposes, the chapel-auditorium will also be used for major symphonic and choral concerts.

The Exterior

As the worshiper approaches from the meditation walk on the west side his eye first catches a wall of masonry and art glass. His gaze is lifted then to the low roof over the narthex which serves as a platform for outdoor choral performances and other religious services. Just south of the chapel he sees a free-standing tower with a thirty-five bell carillon imported from the Netherlands. Rising 115 feet above the ground, it is the highest element of the composition and is topped by a large cross.

Walking around the 300-foot long building he notices the masonry, stone, and cathedral glass which are the basic materials used in the chapel. Approaching the eastern end of the building he observes the unusual octagonal tower and the large cross standing before it. Facilities are also provided for outdoor services in the shadow of the great cross at the eastern end of the building.

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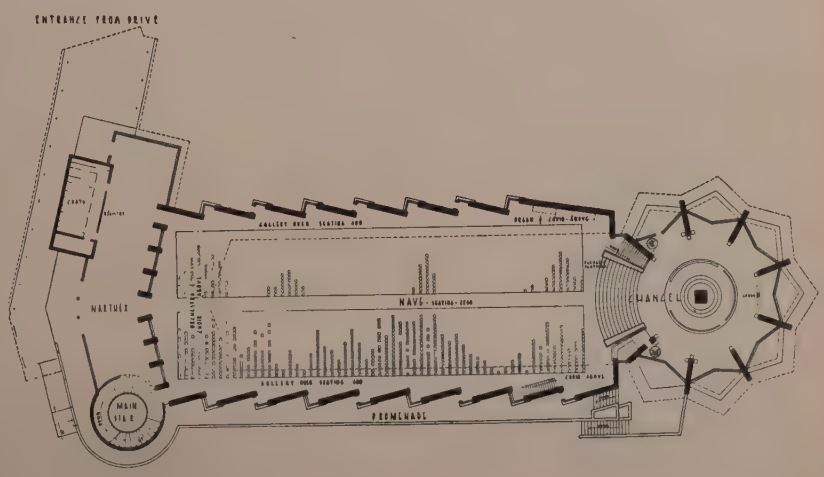

Priming the Preacher's Pump

David A. MacLennan*

"Do you really believe it?" Every preacher has been asked that question, or will be asked it, if he expounds and confesses the Christian faith. Every preacher should ask himself that question when hope's flame flickers fitfully and confidence in our divine commander wavers. Not simply for the reason that belief like its opposite number is contagious. Not alone because the Christian creed is that to which in our clearest and strongest hours we gave ourselves. Nor yet because many are like David Hume, the nineteenth century agnostic. When he was criticized for listening to John Brown, a Scottish minister of the day, Hume said, "I don't believe all that he says, but he does. And once a week I like to hear a man who believes what he says."

No, the chief reason for believing is because "things most surely believed" by the Christian spokesman are true, and if we truly believe we shall be delivered from fear of failure, of our own inadequacy, our nagging frustration, and all their black brood. Are these not the factors contributing to the allegedly large numbers of "ministerial crack-ups?" You may recall reading the featured article in *Life* a few months ago. (August 20, 1956). My friend and successor at Yale Divinity School, Professor Wesley Shrader put it bluntly:

> . . . the minister who accepts the impossible task committed to him by his congregation, and who throws himself into his work with the firm conviction that with patience, determination and long hours the job can be done, is the man most eligible for a breakdown. . . . He tries, but he fails. Again he tries and again he fails. Fear of failure (America's unpardonable sin) grips him; a sense of frustration gnaws at him; guilt plagues him because he has not done the job. He is caught and broken. That is the cycle: fear, frustration and guilt.

But the harassed and haunted and driven pastor need not collapse. If he fails he can find grace to accept the failure and even offer it to the great God whose Son Jesus made of blackest failure and tragedy a sacrament of triumph and the world's redemption. For if we "really believed it," we would live by it, not just in the major crises of our years but in the aggravating moments and hourly demands. An old-time preacher declared that the two essentials of the gospel are "believing it and behaving it." We can "behave it" if we believe it so much that we practice the faith.

Dr. William Barclay of Glasgow once told of a humble Christian friend chosen to lead an international conference group. He was apprehensive that he would prove unequal to it, actually grew scared to meet his group. Alone in a quiet spot before the first session began he recalled the word of the conference director that with them and behind them was God. "Suddenly he said to himself: 'Either you believe that, or you don't. Which is it?' Then very humbly he said: 'I believe it.'" With calm serenity he faced what he had imagined would be an unnerving ordeal, and led the group placed in his charge with efficiency and with grace. "Do you believe your creed?" dour Thomas Carlyle is said to have asked Bishop Wilberforce as they walked a quiet lane. Receiving an affirmative answer, the Scottish writer said, "Then you can afford to wait." Yes, and so can we, and to wait quietly, without strain, knowing that he who called us and who loves us will stand by his promises to the end and beyond the end. You and I are human, and therefore subject to moods as we are to sinning. But he remains faithful. As the great African explorer-missionary asserted after reading again Matthew 28:20, we have "the word of a gentleman of the strictest honor." "And Jesus said to him, 'If you can! All things are possible to him who believes.'" (Mark 9:23). "God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it." (I Corinthians 10:13).

SERMON SEEDS

Election Day (Tuesday, November 6), Stewardship Sunday (Every Member Canvass), Thanksgiving Sunday, and

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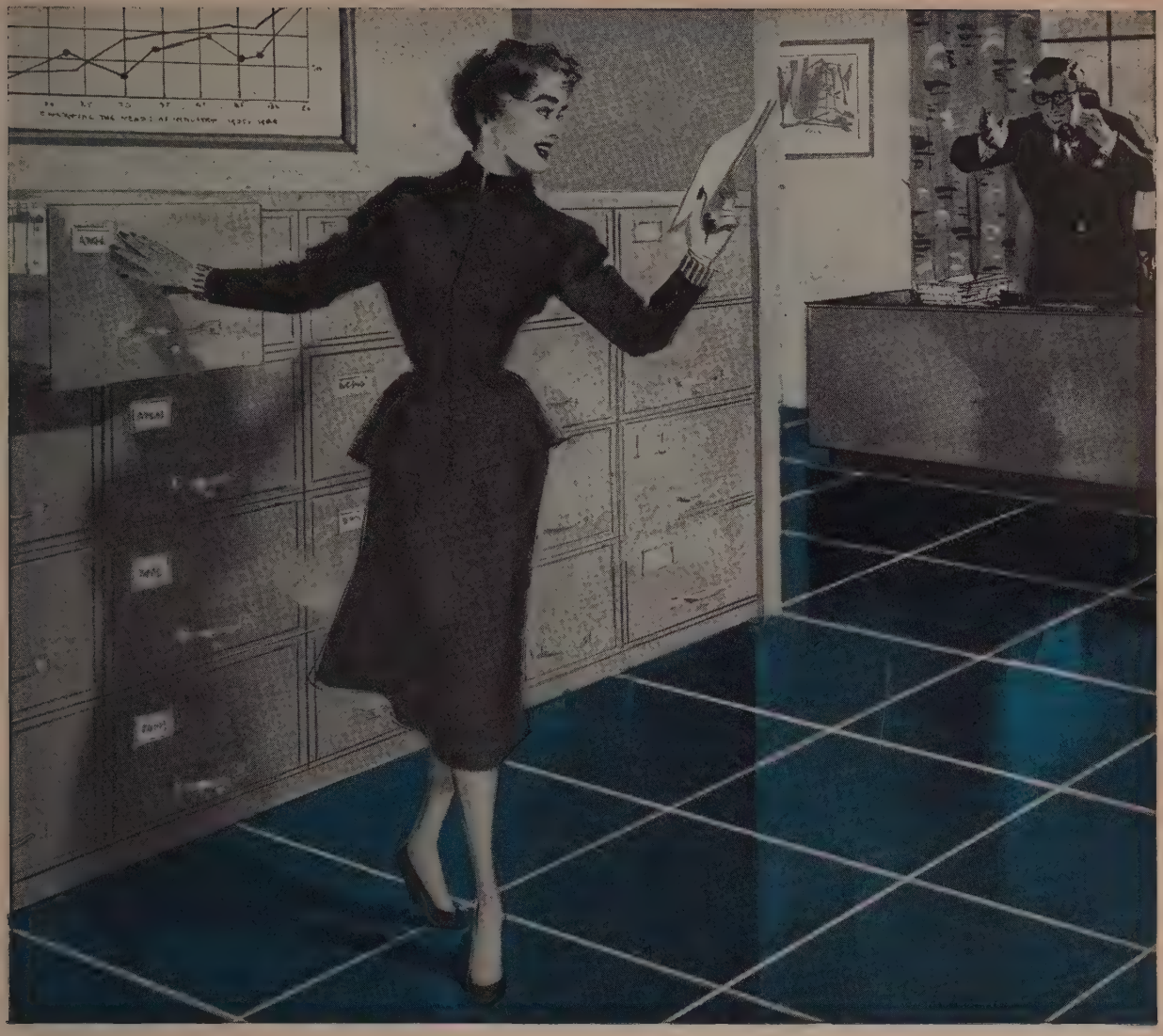
**EDITOR'S NOTE—Dr. MacLennan is in Tokyo, Japan, and Korea from October 2 to October 25, conducting seminars in homiletics and worship for United States Army chaplains.*

DAVID A. MacLENNAN

Dr. MacLennan is minister of Brick Presbyterian Church, Rochester, New York, and part-time Professor of Homiletics at Colgate-Rochester Divinity School. He holds degrees from University of Manitoba, McGill University, Yale University, and University of Toronto. Prior to his present position he served for six years as Professor of Homiletics and Pastoral Care at Yale University Divinity School.



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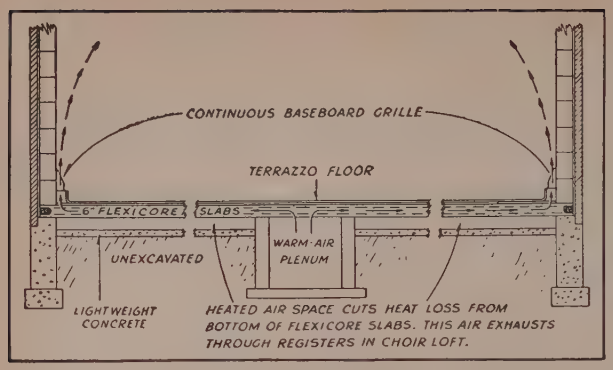

CONTINUOUS BASEBOARD GRILLE
TERRAZZO FLOOR
6" FLEXICORE SLABS
UNEXCAVATED
WARM-AIR PLENUM
LIGHTWEIGHT CONCRETE
HEATED AIR SPACE CUTS HEAT LOSS FROM BOTTOM OF FLEXICORE SLABS. THIS AIR EXHAUSTS THROUGH REGISTERS IN CHOIR LOFT.

Left: A cutaway drawing showing the use of the Flexicore system for hot air radiant heating. **Right:** The education wing of Hamline Methodist Church, St. Paul, Minnesota utilizes Flexicore floors and roof.

Hot Air Radiant Heating

We are accustomed to think of radiant heating as the circulation of hot water through metal pipes which have been buried into the floors or ceiling. A new development applies the same idea to hot air. When the heated air comes from the furnace it is circulated through hollow cores of the prestressed cement floor, then it is released through registers placed at strategic places in the wall.

This technique which uses the patented Flexicore system is called the "Split System" because the heat is divided and distributed in two directions, through the floor and also into the room by the registers. The registers are placed in the outside walls at the height which will best provide heat at the sitting level of the church where it is needed. It may surprise many to know that radiant heating is not limited to hot water or steam. By using this flexible plan, hot air, hot water, or steam may be used. In the case of hot water or steam, the pipes can easily be run through the hollow cores of the prestressed floor. The system is also easily adapted for air conditioning by forcing the cooled air through the cores and wall vents, or cooled water through the pipes if a hot water or steam system is used.

The prestressed floor comes in slabs with standardized cross section sizes. The lengths are cast as required. The manufacturer delivers them to the job. Many times they are moved directly from the truck to the permanent position in the building, thus avoiding double handling and keeping the construction cost low. In most instances the distributor delivers the slabs, places them in position, and grouts them into flat rigid floors. These floors may be over a basement or close to the ground with just crawl space. If there is a basement, the slabs made a level attractive ceiling which can be painted any color desired. In the case of the basement, panel heating will heat that space as well as the floor above.

ST. JOHN THE BAPTIST ROMAN CATHOLIC CHURCH, ONAWANDA, NEW YORK
This church uses the Flexicore heating system diagrammed at the top of the page.

Selected Short Sermons

by Earl Riney

Among some of the eversensitive persons who have given mankind some of its most able men in the field of art, music, and poetry are Shelly, Keats, and Elizabeth Barrett Browning, or composers like Chopin, Mozart, and Schubert.

* * *

A good sermon consists in saying all that is necessary and nothing that is unnecessary.

* * *

An individual can be interested in and serve others in making and holding friends, in getting and holding a job, in improving his position and salary, in starting and raising a family, in winning a place in the community and feeling the moral and spiritual that should be found within his church.

* * *

Millions of men never achieve great success, but they live useful lives.

* * *

In order to build up self-respect, you must do one thing every day that makes you more responsible, that makes you a better participant in and a greater contributor to the life around you. Do something active and constructive to build self-esteem. Self-esteem is the one quality without which no human being can exist. Don't sell yourself short.

* * *

Experience has taught that laziness may get a man a good day's rest, but in time it will cost him dearly.

* * *

One cause for depression in people is the hunger for appreciation.

* * *

A strong man cannot help a weaker one unless that weaker one is willing to be helped; and even then, the weak man must become strong of himself. He must, by his own efforts, develop the strength which he admires in another.

* * *

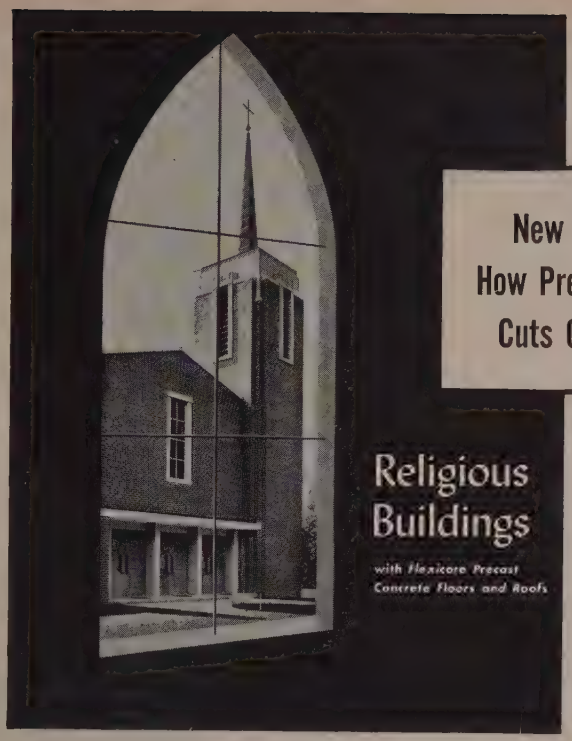
People must believe in you as you are to accept you—don't bluff.

* * *

It is better to stumble toward a better life than not to take any steps at all.

* * *

We must take the energy and concern and thought that are misdirected toward an unchangeable past and direct them toward making a better present and a still better future. There are two days which we should not worry over—yesterday and tomorrow.



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INDIANA, E. Chicago, PO 539, Calumet Flexicore Corporation
MICHIGAN, Livonia, PO 2006, Price Brothers Company
MINNESOTA, St. Paul E-4, Molin Concrete Products Co.
MISSOURI, St. Louis Flexicore, P.O. Box 552, Collinsville, Ill.
NEW JERSEY, Camden, Camden Lime Co.
NEW YORK, Buffalo 6, Anchor Concrete Products, Inc.
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OHIO, Dayton 1, PO 825, Price Brothers Company
PENNSYLVANIA, Monongahela, Pittsburgh Flexicore Company
RHODE ISLAND, Saylesville, Durastone Flexicore Corporation
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An Open Letter

Dear Mrs. Engel:

I have been interested in the discussion in your column in *Church Management* concerning the fact of whether or not ministers' wives should work outside their homes for salary. I would like to relate my opinions and experiences. After all, they will be working outside the home, whether they receive remuneration or not.

I am a minister's wife, with twenty years of experience behind me. We have four children, two of whom will enter college in the next two years. We minister to a church of seven hundred members, in an industrial town of 16,000 population. My husband receives a salary that is undoubtedly high compared to many ministers' salaries. It is more than that received by the school principal for whom I work. But I am very sure that it is not sufficient to provide the $2600 a year that will be needed to cover our sons' college expenses. So, I am teaching school.

From observation, I have come to the conclusion that I would rather go out and help earn the extra money than to become apologetic, shabby, and mousy as many I have seen. The fact that we depend upon the goodness of our congregations for the salaries we receive puts us in a unique position. We cannot argue for higher wages, yet we see the necessity for a good education for our children more urgently than do many of our people. There are not enough churches in the country which pay $8000 a year to provide for the families that need that amount. The efficiency of our husbands is not measured by the size of their pay checks. In any other profession they would undoubtedly be more highly paid.

I have never liked begging in any form. It has been our experience to follow two rather proficient beggars dressed in the cloth, and the bad taste that such men have left has served to make me bend over backwards to avoid any show of need. I feel that a workman is worthy of his hire, but if he doesn't get what he feels he needs, yet wishes to stay in the field because he feels that he can accomplish a good work, then it is all right for the wife to augment the family budget.

My husband was trained as a chemical engineer before the entered the ministry. He was also a proficient salesman in men's clothing, having been offered a high paying position with a clothing store. He had conducted a successful photographic business of his own during his college years. So his decision to become a minister was made fully realizing that he would never receive the financial gains he might have in these other fields. Yet at no time in the twenty years has he been sorry for his decision, or wished to return to a secular position.

Our relations with the three pastorates which we have served in the twenty years have been very good. We have had regular increases in salary in each place. We have been ten years in the present pastorate, and all phases of the work show steady growth. My husband enjoys the respect of the community, the denomination, and our friends.

I entered the teaching ranks at the request of the superintendent of our Unit Schools, which have a teaching staff of 112 people. One day after church this very active leader in our church asked me what my major was in college. When I told him it was a major in English, with a minor in History, he asked me if I would be willing to substitute as needed. Our two smaller children were pre-school at the time. I replied that I would have to locate a reliable sitter before I would consider it. An older woman in the congregation was very happy to take this work, for she had time on her hands, and welcomed the opportunity to do this. With this arrangement, and an understanding of the exact rates for her work, I started substituting.

I substituted for six years, in that time serving in every department but two (the Art and the Music Departments) of the local high school of seven hundred students. I also taught at some time in each of the six elementary schools. Sometimes a subsitute is called in five minutes before school is to convene, or is halfway through a washing when the call comes.

I finished three terms of school for teachers who became ill, and had several continuing assignments of several weeks in length. I regularly taught Latin and did the Dean of Women's work for her when she took a week off each February to take her aged parents to Florida. I learned a great deal about the workings of our school system. The fact that our home is three doors from the largest of the elementary schools, and adjacent to the high school, had something to do with the frequency of my calls.

My last year as a substitute I worked three-fifths of the school year, by actual count of days taught. My rate of pay for this work was one-half of my present daily salary, without any pension benefits.

During the summer preceding my entering the ranks of a full-time teacher, the superintendent approached my husband and asked if he had any objection to my teaching full-time. He had a spot where he could use me without my

(Turn to page 26)

The Pastor's Wife

This department offers a forum for discussion of the social, family, and religious opportunities of the minister's wife. Correspondence invited.

EDITED BY MRS. JOYCE ENGEL

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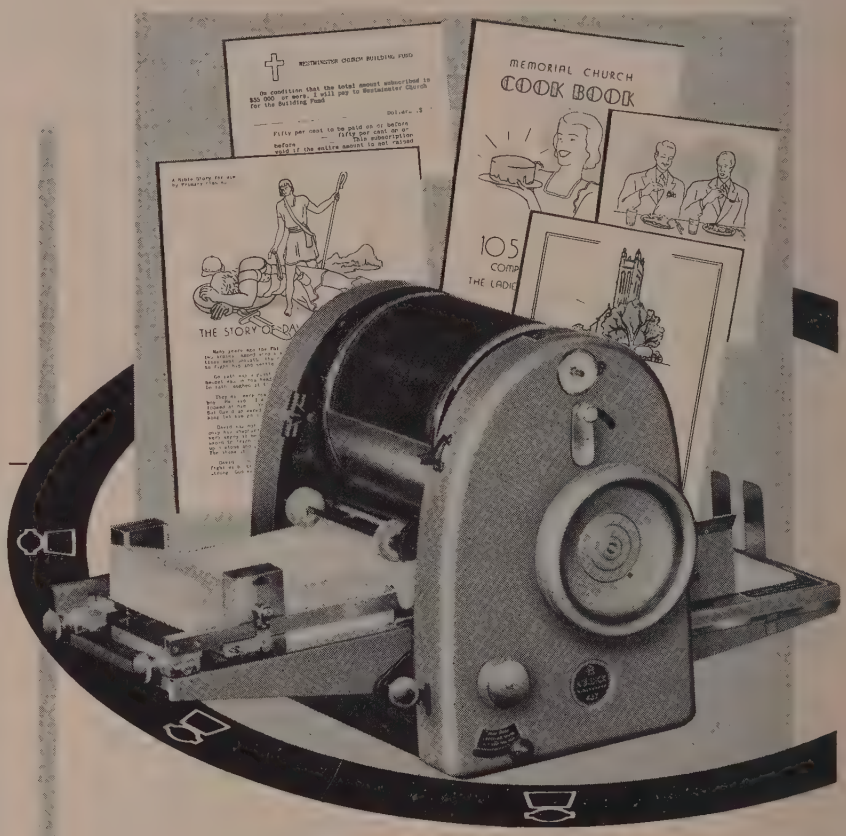

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An Open Letter

(From page 22)

taking additional college work. When he suggested this, I countered with the proposition that I take a term of summer school. When he found I was willing to do this, he assigned me to a regular classroom. My youngest child was seven at the time.

That summer I attended summer school from Monday to Friday, with my husband and the older boys in charge of the family for six weeks. I'm sure that was good experience for everyone. The next summer I went again, while the rest of the family went on a trip through the Eastern states for part of the time.

I have enjoyed my teaching experience. Not only do I feel I have something to contribute to the community, but I feel we are gaining a great deal. We have been able to put ourselves on a strict pay-as-we-go basis. We have a regular savings plan. The children are required to do certain specific tasks about the house, for they know I am teaching so they may have an education a bit more easily than we secured ours. We both worked for every penny of our needs during the depression, at great cost of necessary sleep, food, and often the much needed recreation.

We do not expect to hand our children the total cost of their college educations. They will have the vital first semester at least, without the need for finding part-time work. After that, they know they are expected to get part-time employment. But there will be a buffer fund from which they can draw what is needed. Also, they are working part-time now, and making regular savings toward their college funds. It gives us a thrill to see our senior boy hand more than half of each weekly pay envelope to his father to be put into savings. They pay their own personal expenses, often paying for things we expect to underwrite. We feel the two older boys, seventeen and sixteen, have learned to handle their money well.

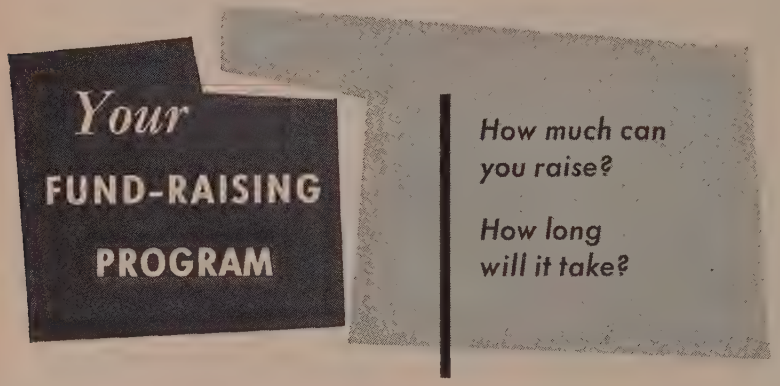
Another thing we have gained from my teaching is the opportunity to take vacation trips that have covered all the United States, three provinces of Canada, and two states in Mexico. The value of the trips is inestimable. The knowledge of history and geography gained is immeasurable. We take a number of colored slides, and these are valuable teaching aids.

Our family feels that we are working as a team. Teen-age boys will wash dishes or clean the house very willingly, when they know that by so doing they are saving toward their education. By doing it at home for six people they may be avoiding having to do it when away for several hundred people.

One by-product of this work is the experience they have gained. Several part-time jobs have come their way because they know how to do a job well, and won't grumble. Our oldest boy had very little free time during the Christmas vacation. But he has learned something about window display work, because he is willing to go back to the store and work after putting in a full day. He does display sign work, as well as selling shoes, for our local J. C. Penney store. If they need him, he can also work in the stock room, which is a highly responsible job.

The second boy has been the pinch-hitter for the church when they needed extra janitorial work. This last month he has had full responsibility, while they were seeking a replacement for the former man who had a heart attack. He also takes over on the regular man's vacations. The church honors him by paying him full salary. It is a large building, with thirty rooms, so he had lots to do. But many people have remarked that our boys clean more thoroughly than any part-time custodian we have had.

I still take my place in the church activities, being superintendent of the Intermediate Department of our Sunday school; teaching a Teacher's Training Course; attending the midweek services, as well as all Sunday services; taking my turn in the nursery; and acting as advisor to any group that wishes it. If we have a special speaker at the Women's Mission meeting, I go as soon as school is dismissed. I entertain all the visiting dignitaries in our home for meals, and attend associational meetings that are held in the evening. So I feel I haven't neglected any important church duties. True, I can't attend all the various class meetings, but in a church as



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large as ours I could not do this anyway. Besides, what real purpose would be served? I have seen too many women take too much responsibility, and thus spoil their husband's work. That I'm sure I do not want to do.

As for what Mrs. Grundy thinks, we don't bother to ask her. She won't be paying those college bills. I wasn't hired by the church at a certain salary; my husband was. We both feel that I can contribute more to the total family happiness by teaching school for a few years and helping to surmount these critical years. The four children will finish their college training within eleven consecutive years. Those will be our heaviest years financially. After that, we can easily live on my husband's salary.

In our community there is no adverse prejudice against married women working. Many wives of professional men hold full-time jobs. The bank cashier's wife is a nurse, as is the wife of the Congregational minister; two wives of dentists teach school; a lawyer's wife teaches kindergarten; and numerous wives of men teachers and administrators are also teaching. So I was not breaking any precedent when I began. In fact, my own predecessor in the parsonage taught school.

The Lord does provide, we have fully recognized that. He surely has provided my ability to teach and the opportunity, strength, and inclination to do so. That he blesses the project is evidenced by our family unity, the church growth and harmony, the evident success I have within the classroom, and the rapport I feel with my fellow teachers. We firmly believe that God helps those who help themselves. And this is his way for us.

Sincerely,
(Name Withheld)

FAREWELL TO AN OLD HOUSE

Folks say you are homely, much too square,
Devoid of style and grace.
To us who have known you through the years
You were a smiling face
Like that of a much-loved friend.
Our hearts
That found the sanctity
Of home in your strong, protecting arms
Take leave reluctantly.

For here, in your big, high-ceilinged rooms
Two pairs of baby feet,
Now grown, took their first, unsteady steps;
The memories are sweet
O, here laughter's joyous song rang out;
And no house can possess,
Within four walls, a greater wealth
Than love and happiness.

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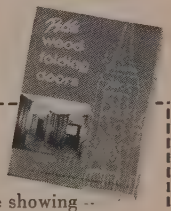

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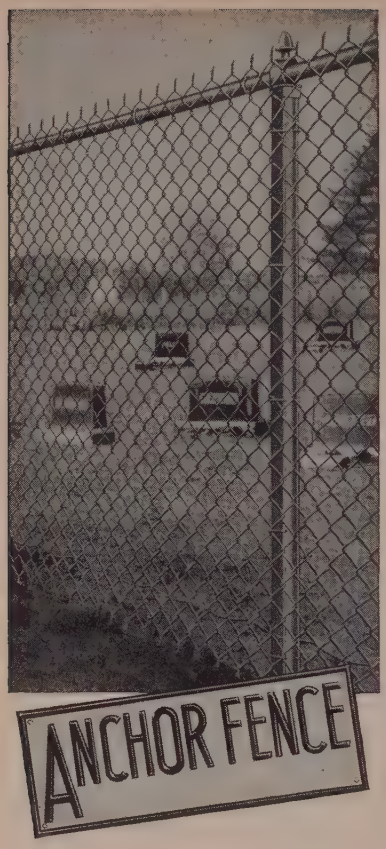

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John Doe and Jesus

A Sermon by James Edward Doty

From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."—**Matthew 4:17.**

When John Doe picked up his copy of *Life* recently, he was startled to see an article that would have been far more startling had it occurred in his father's day. John Doe may have read the facts, yet he well might not have done so. After all, John Doe is living in an amazing world, and are there not startling events every day? What about the story?

Well, it goes like this: A pilot flew from Ventura Field in California to New York City in a plane that went 375 miles an hour. There isn't anything so unusual about that, for many pilots have gone 375. He flew the entire distance eight miles above the earth—well that's been done before, too. It was a non-stop flight but that has been accomplished many times in the last twenty years. What made his flight unusual to John Doe as he read about it was the fact that a picture was clicked every sixty-six seconds so that a record was established—390 pictures fitted together at the end of the trip and showed the first photograph ever made of the United States. Now I don't want any of you to say that Mr. Doty said there was a photograph of the whole United States, for that would not be true. What you can say is that there is now a photograph of the United States in a strip that stretches 11.5 miles in width across this great land.

Perhaps John Doe sits back and begins to reflect about that article. He lets his imagination carry him to Bikini where he sees ships blasted to bits by a single atomic bomb. He goes to Los Alamos where he sees scientists perfecting an already too perfect and devastating missile of death. He sees himself riding to work in a new, shiny Buick Roadmaster or one of those easy-to-look-at Nashes. Perhaps he thinks of that television set he wishes he had in his own home. But this dreaming must come to an end. John Doe is a practical man. John Junior is nine years old and his sister Joan is six. They attend the church school at some church downtown. How can John Doe reconcile all that he has read and has been pondering with that church school, or any church school, or any church for that matter, or religion, or even Jesus? Can Jesus say anything to this kind of a world that is vibrating with television sets and shiny Buicks and supersonic speeds and atomic bombs and pictures of a swath of a nation? Can he have anything to say today when a single airplane can circle the globe in less than two days' time?

Rather than attempt an answer to John Doe's questions, let's move time back 1928 years to the year 27 A.D.

A fisherman of about twenty-five had been fishing since a child. His older brother was his partner and together they were able to earn a moderate living. Day after day they set out at daybreak in their tiny boats to see what the day's catch had brought to them on the sea of Galilee. After a strenuous morning of fishing and selling the catch, they would return each afternoon to the beach where nets were repaired. It seemed as though their work was never finished. Can we not hear them as they talk together? Only the gentle lapping of the waves breaks the silence, then the older speaks. "Andrew, I wanted so much to see that carpenter's son from Nazareth. Yesterday, some of the men heard the incredible things he was saying."

"I did hear him, Peter, last evening. It was as if the whole world stopped still and he was speaking the answers I have sought for these years of my life. Why, brother, he told us that the kingdom was at hand and that we should repent. We could continue to go on as we have in the past, but that was not enough. The young man looked no older than I, yet he spoke

JAMES EDWARD DOTY

Mr. Doty is minister of First Methodist Church, Lynn, Massachusetts. He holds degrees from Mount Union College and Boston University School of Theology, and has done graduate work at Harvard and Oxford Universities. At present he is completing Ph.D. work at Boston.

What is a Minister?

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with the wisdom of the centuries. Not just women and children were there, but many men. Peter, I know he has the answer—the answer we and everyone else have been questing for."

The older brother says nothing but continues to mend his net. Yet his mind is upon the words his brother just said, "He has the answer . . . he spoke with the wisdom of the centuries . . . we should repent." Now Peter turns to his brother with fire in his eyes and shouts, "Why should I repent? What sin have I committed? Tell me, what sin have I committed?"

Andrew quietly answers without looking up from his net, "The sin we have all committed, brother, that we have tried to live our lives without God."

"Perhaps I have," muses Peter, "but I don't like to admit it."

"Last evening as the Nazarene talked," continues Andrew, "I decided to cast my lot with him, for I care not the cost. He talked as though God was the best friend he ever had and that he could be the same to everyone. He said that one had to be willing to give up his life and at the instant his life was given over, it suddenly came back to him with added power. Last night, Peter, I saw what he meant and I am going to go with him."

Peter now drops his net and stares at his brother. "Andrew, do you know what you are saying? Do you mean you are going to leave me? Am I to work without your help? Are we not in this business together?"

The talk continues for some time. Then as if by magic the Nazarene is seen walking toward them on the beach. Andrew tells Peter this is he. The young man comes up to them and sits down after Andrew introduces him to Peter. Almost immediately Peter is attracted to this man and takes in his every word. He speaks about fishing as though he had been a fisherman all his life, yet somehow he talks more about what fisherman think. Then simply he says, "Andrew and Peter, your lives are good as you fish for a living. Why not live to fish for men like yourselves? I cannot give you a life of ease, nor can I promise a bed at night, nor can I promise that you will eat every meal as you do now. I can only promise persecution and peril and perhaps death. Yet I ask you to follow me and I will make you fishers of men." And the two left their nets where they were and went with Jesus to fish for men.

You see, Peter was the John Doe of his day. But what does that have to do with our John Doe of 1955? Everything. Suddenly Peter saw that Jesus had a message of revolution. It was a message that did not allow for compromise. It was a message that could remake men and women and families and peoples around the world. It was a message that pulsated at the core of life regardless of the generation or the time or the place or the moment in history. It was a message that somehow was in tune with all that was in the life of man. It did not overlook evil or sin or mistakes but rather gave this power to overcome evil and sin and mistakes. It did not evade them but rather gave strength to see the bitterest event through to its conclusion even though death may be the ending. John Doe then and John Doe now began to see life and see it whole. They began to see that God had a plan so big and so challenging that no man dare look back once he had caught its vision for his life.

History's pages are resplendent with the story of drama and adventure connected with men who have caught this vision—the Galilean Peter who died head downward on a cross in Rome, Dwight Moody who upturned his century and his native America, Jonathan Edwards who revolutionized Northampton two hundred years ago and started the Great Awakening in New England, Adoniram Judson who left Salem for Rangoon and sickness and grief and torture.

Today Jesus' message is coming across the ether with new and increased volume. It is a message to men who are frightened, who are unhappy, who are confused. Yet it is a message for you and me and the thousands upon thousands of persons who are aware of the world, yet shake off its significance with a simple shrug of the shoulder. We've a story to tell to the nations but we are failing to tell it to our next-door neighbor. We've a story to tell to the United Nations but we are so bogged down in our fight over boundary lines, we miss the whole point of it all. We have a story to tell teen-age youth about a life that can be invested that will come back again and again in values yet to be conceived, and we wonder why they lack interest in the things of the spirit.

Today—right now in this hour—you and I can find that peace that passeth all understanding. It is the marvelous peace of God.

EPHPHATHA—BE OPENED

Mark 7:34

Open my eyes, Thy face to see
Shining, O Lord, with grace on me;
Open my ears Thy truth to receive;
Open my heart that I believe.
Open my mind to understand
Calvary's gracious countermand.
Trusting Thy goodness all my days,
Open my lips to sing Thy praise.
Open my mouth to speak of Thee
Offering Thyself to set me free
Open my hands that I may bring
Off'rings of love to Thee, my King.
Selfishly I have closed each door
Open them, Lord, forevermore.

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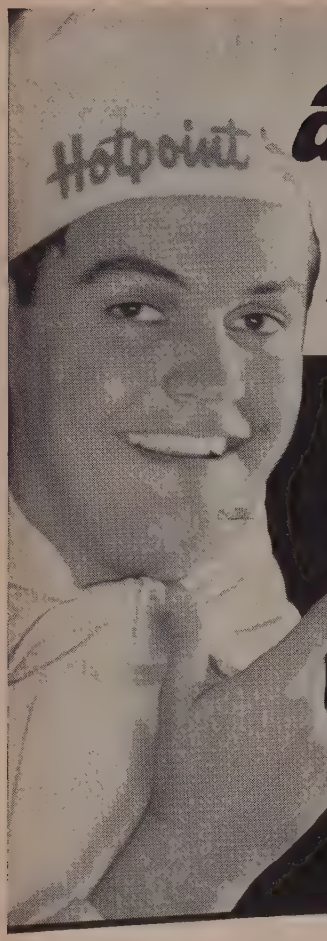

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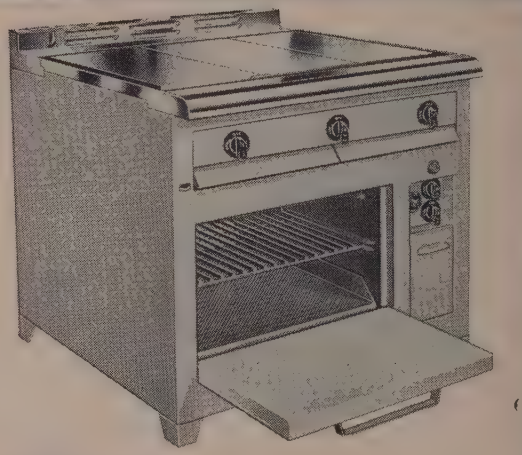

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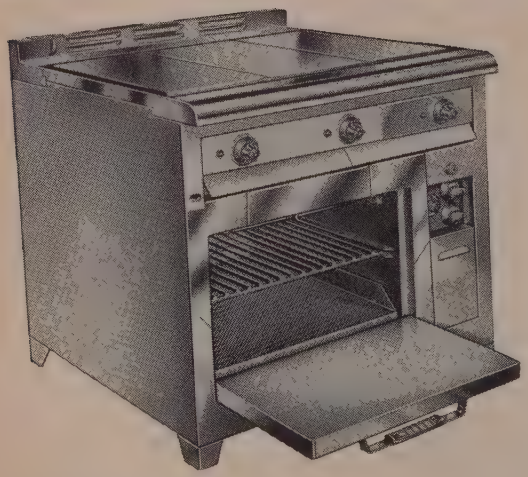

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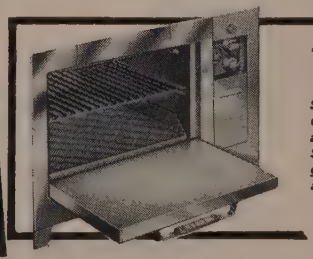

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The Professional Fund-Raiser

(From page 16)

with financial resources are moved to larger giving not so much by the experience of the poor widow who gives her all as by the gift of a business associate who gives a substantial amount from his plenty.

In this category falls the technique of having solicitors confine their efforts to prospects in their own economic class. This is a principle not to be followed consistently for there are exceptions. But the concept that large giving is followed by large giving proves true in practice.

4. *Spade work is very important in the success of the program.* This follows very closely the point regarding large gifts just mentioned. For much of the spade work in the financial effort consists in the study of the church membership and the appraisal of the amount which should be expected from these members. Fund-raising campaigns are usually won or lost during the first few days after the arrival of the director.

During this period the cards must be analyzed, chairmen and subchairmen selected, large gifts received, publicity set up, and the techniques for dinners, canvasses, and other activities planned.

Of course, back of this intensive spade work is the preparatory work which has been done by the local church for years preceding. All of the instruction on the virtues of giving bears fruit when a capital funds campaign is conducted. This, of course, denies the theory often expressed that there is some trick by which a clever campaign director can secure large giving from a church which is traditionally a poor stewardship body.

5. *Workers need careful training for their tasks.* The every member canvass has been losing its appeal because so many workers think they know all there is to know about the technique. Because of this egoism they neglect the instruction periods and assume that their task is merely to ring doorbells and accept the pledges which are held out. That means small pledges and little interest.

The building of attendance for these training sessions is a difficult task in most churches. First there are the absentees who know so much they do not feel the need to attend; next there are those with conflicting business and social engagements. It stands to reason that a capital funds campaign requires much more effort and organization than the budget canvass, so it is most important that every solicitor has the vital information needed to properly present the matter to each family.

This means that new techniques must be used to get both attendance and interest. One method is to have classes by groups. If a solicitor misses one session he can pick up by coming into a different group. Some directors go so far as to call in for individual instruction solicitors who miss the group meetings.

6. *Pledges should be made in the home with the entire family present.* The canvass dinners are for information and publicity, not for the solicitation of additional pledges. Announcements may be made at the kick-off dinner of certain pace-setting pledges, but no new pledges are accepted. They are to be made upon the visit of the trained solicitor.

More and more, in the visits, the solicitors are insisting that the amount of the pledge be a matter of prayer by the whole family. Solicitors themselves must make their pledges before they go out to seek pledges from others.

Perhaps the best explanation of the method of securing pledges would be to call it a nudging process. It starts when the director of the campaign comes to the community. He gets together the minister and the few leaders and places the responsibility upon them. He nudges them toward the goal. When they are sold, they in turn nudge others. Then the process continues. The leaders will be the minister, the chairman of the campaign, the chairman of the canvass, the divisional heads, and so on down the line. The con-

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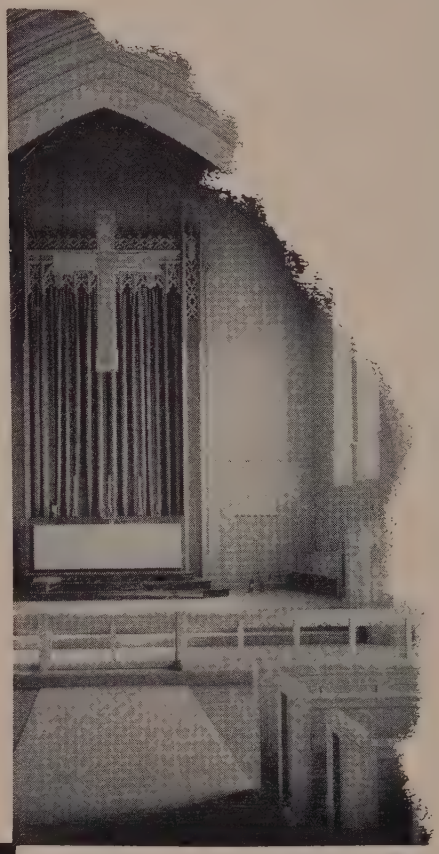

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gregation, as a whole, may see only the every member solicitation and not be aware of the intensive underground work so necessary for a successful effort.

7. *Solicitation and stewardship training should not stop with completion of the canvass.* The fund-raiser helps the church plan its collection system so that results may be secured. At the same time he will recommend a continuing campaign. This may mean that each new family that joins the church is given the privilege of sharing in the effort. This is presented by a competent individual or committee.

A second method, not quite so complete we think, is a repeat canvass held at intervals of three or six months, to secure gifts from new members and other prospects who were not reached in the original canvass.

Of course, a competent system of bookkeeping and a method for collecting delinquent pledges are an essential part of the procedure. Whether or not the fund-raiser sets up the collection system, the church definitely needs one with individuals who will work it.

8. *Some features of the campaign are not flexible.* There are certain "musts" for any financial effort. The professional fund-raiser has a great advantage over the local leader because he is protected by a contract. The church has agreed to use the method of the professional. To refuse to follow any part means a break of the contract. The local leader does not have this protection. He may set up the most perfect effort plan only to find that under pressure it must be compromised.

For example, I know of one church which insisted that the congregational dinner was never desirable nor necessary in its community. The fund-raiser read from the contract that the church had voted to follow his leadership in each detail. So the dinner was held. The attendance was splendid, the presentation and announcement of pace-setting gifts were well described, and the campaign was most successful. Under local leadership pressure would have eliminated that part of the program.

In another instance, under local leadership the committee refused to go along with the idea that no one should be permitted to solicit until he had made his own pledge. The result was that the usual canvass with solicitors not consecrated to the task produced too many small and indifferent pledges.

In the final analysis the fund-raiser is a catalyst. He is the chemical injected in the local situation which changes the financial and spiritual atmosphere of the church. Having done his work he goes to another field. The local leader is not in as fortunate a position as this. He must remain in the local field and take any irritation resulting from the canvass. The ability of the professional to force the acceptance of each feature of the campaign may be one of the strongest arguments for his work.

Of all the suggestions in this article, this is the most difficult one for the local leader to accomplish. Every congregation has its negative thinkers. They know that the money cannot be raised; they know that a new building is neither desirable nor necessary. Local leaders seldom have the stamina to stand against the resistance of those who wish to simplify every operation.

Again, the local leader finds it difficult to deal objectively with the individual appraisals. Perhaps the worst offender in this respect is the local financial secretary who feels he is an authority on the prospective gift of every contributor. Lots of money may be found where the church secretary insists there is none. Fortunately the fund-raiser can more easily resist this information than can a local leader.

There are other limitations in the local effort, of course. There are situations where it seems wise to use the local leadership instead of importing a specialist. If you are in a situaiton where local leadership seems wise for your campaign, some of the suggestions of this article may prove helpful.

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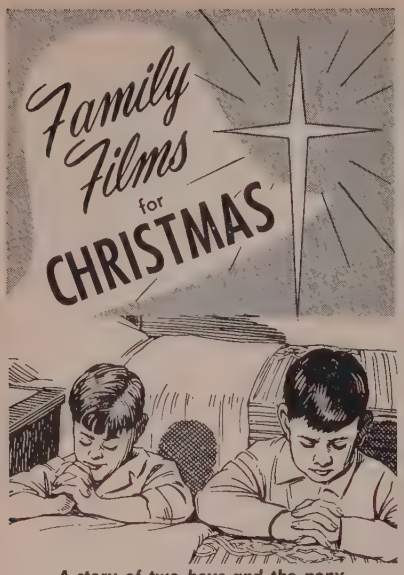

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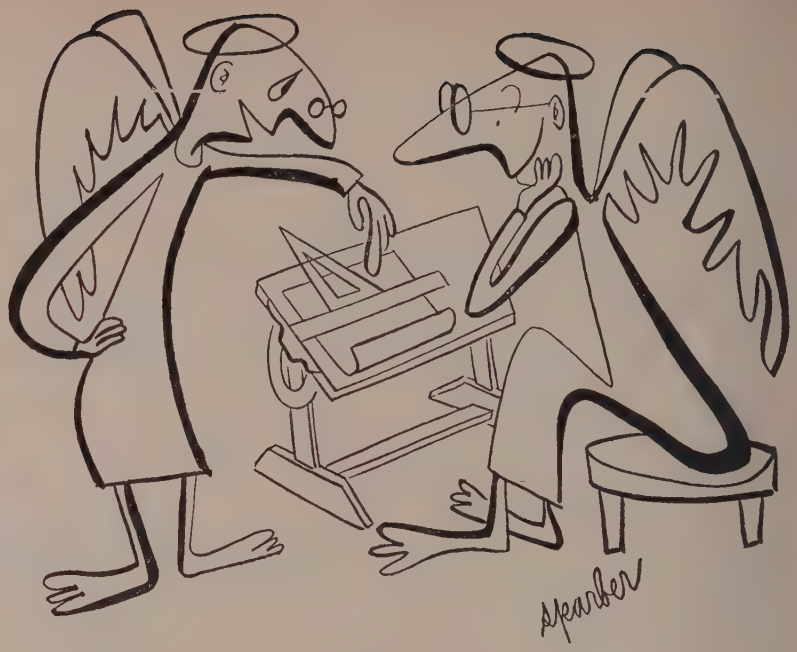

The Choice of an Architect*

Don't underrate your responsibility if you are a member of a committee in charge of a community building project. With few exceptions, the board you are on will be composed of amateurs at architecture and construction. Nevertheless, your amateur decision is final.

How can an amateur decision bring professional results? There's only one answer: The committee must draw on the services of experts in all fields pertinent to the project. Independent research won't get any layman far; even study of technical journals will help only to give information on new trends.

A good starting point is committees in neighboring communities that have faced similar problems. The building programs of these and other cities can provide invaluable clues on how to find specialists.

But the kind and number of experts you'll need will depend on your peculiar problems. Basically, they will include competent specialists in financial and political matters, a lawyer to go over contracts and give general advice, and an architect. (In the case of a new school, you may want to call in a consulting psychiatrist. His knowledge can pinpoint the effect of certain surroundings on children.)

The committee's most important single choice is an architect. And the most important attribute to look for is his good judgment.

Best guide to his judgment is an examination of his past work—but only from the point of view of your particular plans and problems. In other words, don't make a quick choice simply because the man has a solid reputation or is highly specialized.

An architect's practical experience is important, of course. But it should not be your sole criterion. The character, or "feel," of the architect's work—even if he's never done a building like yours—should weight your decision most heavily.

There's little chance of your getting a downright incompetent; the American Institute of Architects has strict professional standards to protect you. But even the most distinguished architect may lack the attitude you feel your building plans require. Keep this in mind when deciding finally.

(Incidentally, don't be scared off by a "name" architect on the theory that he will cost you more than an unknown. Architects work on a straight percentage basis; the best will be no more expensive than the worst.)

*Article and artwork reprinted from *The Charette* with permission.

The main thing to keep in mind is that getting a public building up and operating takes more than the ability to draft up an impressive-looking plan. Two New York architects who are old hands at public buildings—Allmon Fordyce and William Hamby—sum up the main things to look for in an architect.

(1) A sound head for business as well as for design.

(2) A solid knowledge of engineering.

(3) An organization and contacts that are broad enough to handle the job. For example: Your project may need seven or eight engineering specialists to cover structural and mechanical requirements. You'll have to depend on your architect to hire them.

Don't insist on a conventional, tried-and-true building design. In most cases, older designs don't meet modern requirements or usages. And it can mean missing out on valuable innovations.

On the other hand, depart from the standard only with great care. Rely on your architect's ability and integrity.

Remember, though, that your architect can't do everything for you. Only your committee can accurately assess your community's needs. To get full value, the building must satisfy the needs of those who will use it.

Finally, don't let a "rugged individualist" take over the committtee. A community building project demands the nearest thing you can get to community action. There is no room for the prejudices of one man.

Ten Commandments for Church Ushers*

A. Stanley Keast†

1. Ushers should be at the church not later than a half hour before service time. This is to insure the church being properly ventilated, the lights turned on when necessary, prayer books and hymnals distributed where needed, and to see that the church auditorium is in good order by the time the service is scheduled to begin.

2. Be particular about your grooming, insofar as it concerns your hair and the condition of your face and hands, before coming to church. Neatly combed hair, a clean shave and well-scrubbed hands lend poise and dignity to any man, particularly one entrusted with the duty of ushering in church.

3. Insofar as possible, wear white shirts and collars and dark-colored footwear when ushering. This is not mandatory, howbeit it helps to create an atmosphere of refinement and gentility among our ushers. I need hardly remind you that well polished shoes and careful attention to your attire will add materially to your appearance in the house of God.

4. You will not be asked to usher every Sunday in the year, but rather according to a schedule with which you will be made familiar as soon as we become organized. If for any reason you find it necessary to absent yourself from church on a Sunday when normally you would be ushering, please try to give advance notice of the fact, either to me or Mr. John J. Jacoby, the co-chairman of the Committee on Ushering, or get another usher to substitute for you.

5. When ushering our own parishioners or visitors to pews, it is good policy for obvious reasons to seat them as far front as possible, thus reserving pews in the rear for habitual late-comers or for those who inadvertently happen to be late.

6. Defer ushering late-comers to pews while the congregation is kneeling in prayer during the service. Simply ask them to tarry at the door for a moment until you can usher them to a seat without disturbing others.

7. Do not overcrowd pews when seating worshipers. About five or six adults to a pew represents a comfortable seating arrangement. Overcrowding is never conducive to physical comfort or spiritual refreshment.

8. As soon as you are able to recognize parishioners on sight, greet them cordially by name upon entering the church. This gesture of goodwill tends to dissipate any notion in the minds of some people that we Episcopalians are a cold, unfriendly lot.

9. As a means of identifying the men who usher for us from Sunday to Sunday, we hope to provide each man every Sunday with a single bud or flower to wear in his buttonhole.

10. We cannot emphasize too strongly the need for courtesy in ushering worshipers to pews, especially those we recognize as visitors. A friendly smile and cordial word of greeting are a splendid stimulus in getting people to attend church services with greater regularity. This applies to children as well as grown-ups.

*From *Ushers Manual*, a brochure published by the Church of the Mediator, Allentown, Pennsylvania.

†Chairman, Committee on Ushering, Church of the Mediator, Allentown, Pennsylvania.

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Defamation of Ministers

Arthur L. H. Street

The deacons, pastor and clerk of the Gallatin, Missouri, Baptist Church addressed to the congregation and to the plaintiff, a member and also an ordained minister, notice of a session at which the plaintiff would be required to show cause why the church should not withdraw the hand of fellowship from him, on the grounds of heresy, disturbing the peace and union of the church, and in refusing to hear the church in its efforts to restore peace. Was the plaintiff entitled to sue the deacons, pastor, and clerk for damages on the ground that the notice was libelous against him in his capacity as a minister, without proving that he was actually damaged by publication of the notice?

The Missouri Supreme Court decided that the suit was not maintainable. (Creekmore v. Runnels, 224 S. W. 2d 1007.)

The case turned upon the meaning of "heresy" and upon rules of law to the effect that certain things said of a person may be so disparaging as necessarily to damage his professional prestige. In such cases, courts and lawyers say that the statements are libelous *per se* without proof of actual damage. Milder disparagement may require pleading of special damage before the suit can be maintained. The Missouri court decided that there was nothing in the notice and the abstract reference to heresy to make it libelous *per se.*

The plaintiff's petition did not claim that the charges stated in the notice injured him in his individual capacity, and he did not specify any injury to his reputation as a minister. (The court assumed for the purposes of the questions presented that the plaintiff sufficiently alleged his capacity as an ordained minister, although it was not alleged that he was pursuing that occupation when the notice was issued.)

The plaintiff's principal contention was that it is libelous *per se* to charge a clergyman with heresy. He further insisted that words spoken of a clergyman may be actionable *per se* when they would not be so if spoken of a member of some other profession. Rejecting the contentions, the Supreme Court said:

> Defamatory imputations affecting persons in their special occupation, business or profession are, of course, actionable without allegation or proof of special damage. . . . But it cannot be that there is a special rule applicable only to clergymen and not to other professions. It may be, because of his exalted position, the dignity of his office and his assumed impeccable character, that a clergyman is more susceptible to injury by derogatory imputations of language and in this there may be a difference in the clergyman and other professions or callings, but the special character of his office does not enhance his right to protection. . . . Defamatory imputations concerning and affecting a clergyman in his professional character are libelous *per se,* . . . but it does not follow that all disparaging language or "words which tend to bring a clergyman into disrepute or which merely impute that he has done something wrong are actionable without proof of special damage." The language must consist in an imputation prejudicial to him in his special character as a clergyman, an imputation impeaching his skill or knowledge, one that tends to disqualify him and render him unfit to fulfill the duties of his office. . . . To be actionable *per se* the language must impute a lack of integrity or misconduct importing a moral or mental unfitness in him to discharge his duties as a clergyman.

Here the court cites decisions of various appellate courts where false charges against a minister were held to have been actionable *per se*: One rendered by the Missouri court in an earlier case, to the effect that a charge that a minister had seduced a maid necessarily imputed to him moral or mental unfitness to discharge his duties as a clergyman. (Warren v. Pulitzer Publishing Co., 336 Mo. 184, 78 S. W. 2d 404.) A Wisconsin case where it was unjustly said of a priest that he was "not responsible" and might not be sane. (Hellstern v. Katzer, 103 Wis. 391, 79 N. W. 429.) A North Carolina case where it was said of a minister that "there has not to our knowledge appeared in public within the memory of the present generation of North Carolinans a more ignorant man than Pentuff, or one less charitable," and that he was an "immigrant ignoramus." (Pentuff v. Park, 194 N. C. 146, 138 S. E. 616, 53 A. L. R. 626.) A Georgia case where it was said of a clergyman: "I have always known that he was unfit for the ministry, and an improper person to be allowed to preach, and was too dangerous and indiscreet." (Flanders v. Daly, 120 Ga. 885, 48 S. E. 327.) A Massachusetts case where the defendant sent a postal card asking the addressee to

Arthur L. H. Street

Born in Ontario in 1877, Mr. Street is presently counsel to Leonard, Street, & Deinard, a Minneapolis law firm. He graduated from University of Kansas Law School, and has been an editor, a publisher, and a contributor to nationally circulated trade and professional journals.

try to "stop this man from making more trouble in the churches. He is unfit for the office and work of the ministry, he belongs to no organizations here, and we cannot reach him." (Shurtleff v. Parker, 130 Mass. 293, 39 Am. Rep. 545.) A Minnesota case where the defendant wrote of an applicant for a pulpit: "I would not have anything to do with him or touch him with a ten-foot pole." This was declared by the Minnesota Supreme Court to imply that the minister had habits and qualities that rendered him entirely unfit to be a pastor. (Cole v. Millspaugh, 111 Minn. 159, 126 N. W. 626.)

But in an Oklahoma case it was decided not to have been libelous *per se* to state in the church minutes that, at a meeting, unspecified charges against the minister were unanimously sustained and the hand of fellowship was withdrawn from him. (Nunnery v. Bailey, 65 Okla. 260, 166 Pac. 82.)

Concluding that the charge of heresy against the plaintiff was not actionable without allegation and proof that he was specially damaged by it, even if the charge was unjustified, the Missouri Supreme Court said:

> Formerly, in countries with established churches, heresy was a crime and consisted in refusal to accept any prescribed article of faith (Webster's New International Dictionary), and in those days, of course, it was indeed serious and prejudicial to charge a clergyman with heresy. But heresy is no longer an offense against the state and an offense against the church is not now regarded as necessarily "excluding from the fellowship of believers those who come under the ban of ecclesiastical censure or disapproval." (Encyclopedia Americana, Vol. 14, p. 128.) The dictionary definition of "heresy" is "Religious opinion opposed to the doctrinal standards of any particular church, especially when held by a person holding the same general faith, and tending to promote schism or separation; lack of orthodox or sound belief; . . . rejection of or erroneous belief in regard to, some fundamental doctrine or truth; heterodoxy."

Whether particular language concerning a minister is to be deemed to be actionable *per se* as charging him with unfitness for the ministry, the Missouri court said, quoting from a decision of the New York Court of Appeals, "depends, among other factors, upon the temper of the times, the current of contemporary public opinion, with the result that words, harmless in one age, in one community, may be highly damaging to reputation at another time or in a different place." The rule works both ways, and "words calumnious in one generation may impute no obloquy in another. It may be conceded that in some connotations a charge of 'heresy,' if its suggestive significance is explicitly set forth, would be injurious to a clergyman in his professional character and office but in the present" case "it may not be said that the charge and publication of such a broad, nebulous abstraction is . . . in itself so defamatory as to necessarily injure him in his profession."

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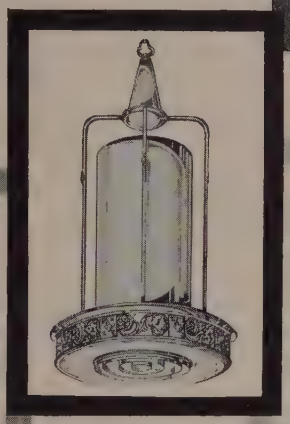

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Not in Talk, But in Power

A Sermon by Grover Wilson

For the kingdom of God does not consist in talk, but in power.—**I Corinthians 4:20, RSV.**

When the first bulldozer crashed through the trees of the northland preparing the way for the Alcan Highway, a plan was beginning to be expressed in power. Any great engineering endeavor must be intricately planned. A master blueprint must be drawn up from the original idea that was first expressed in the mind. Then there must be working drawings and detailed sketches of the separate parts that will go into making the completed achievement. To get the plans off paper and onto the ground in the Alcan Highway project took power. Bulldozers, air drills, dynamite, muscles of men, and huge earth movers were required to transmit idea to actuality. It was power that accomplished it.

"For the kingdom of God does not consist in talk, but in power."

The heralding of a new age is the basic concept of Christianity. Mere word or plan, however, does not bring it into being. The exertion of power will. God's blueprint became creative power in the early Church.

Today there is a re-emphasis on the essential world-wide unity and mission of the Christian Church. It is when the Holy Spirit speaks to the individual Christian, as a member of his church, that we approach the dynamic religious experience of that little band of first century Christians, who went forth from the first Christian Pentecost to win the pagan world for Christ. Conditions in the world today call for this kind of dynamic Christianity to set it in order.

The power of the spirit is not something the early Christians earned, nor is it something we can earn. It comes through the grace of God as part of his plan for us and for our world.

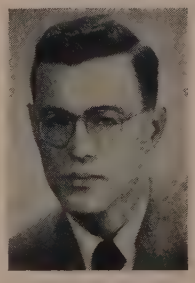
Charles Hodges of Norwich, Connecticut, has said that religion is seen as a source of power and of happiness; but to seek the benefits of Christianity for one's self alone, is self-defeating. He asks, "What right have we to seek the water of life to keep it in our own cistern; or to seek the wind of the spirit in order to store it in our little air compressor?"

Each one in his own freedom has to validate the experience and share it. Each one has the freedom to ask, "What shall I do with it?" The answer, "Share it."

Sometimes we wonder, "Where has the blueprint of Christianity been making power at any time in the history of mankind?" We hesitate to show the will of God as having definite bearing along national lines, because as nations no one of us is perfect. Arnold Toynbee and Kenneth Scott Latourette, great contemporary historians, are able to show occasional group actions that can be labeled the will of God being acted out in power through the nations.

On the other hand, most of us can more readily recognize the power of God through individuals. Toyohiko Kagawa has brought the power of plain, unadulterated Christianity into the life of Japan. Not by accident did he become the teacher and advisor of an emperor. Not by accident is every one of his books greeted by Christians and non-Christians alike. The power of God is made known through this man who believes with the New Testament, "Whoever would be great among you must be your servant."

You may have wondered, "What good have Christian missions in China done?" One answer is, if the purpose of Christianity is to fight Communism, then they have not done much good that can be measured thus far. Yet, we wonder, with the pitifully small number of missionaries



GROVER WILSON

Mr. Wilson is the minister of Hugenot Memorial Church (Presbyterian) in Pelham, New York. He holds degrees from Miami and Yale Universities, and has served on denominational boards prior to his present pastorate.

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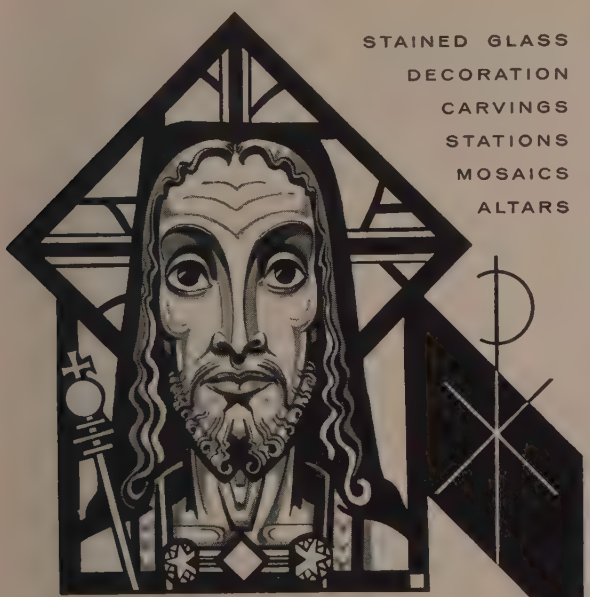

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and the small amounts of money and equipment they have had, that Christian missions in the land of four hundred million people have done any good at all.

I believe that the basic purpose of Christianity does not include a fiat for any single form of government. It is above any single form of government, even though it is very much compatible with a democratic or representative form of government. Even in China, with the present eclipse of Christianity there, we know that a great reservoir of good will has been left behind by the missionaries. We are told that the Church in China is continuing under national leadership and is growing. We have few things to be proud of in our relationship toward China. Our large, walled mission compounds have been an affront to the people. Our refusal to let them take over the leadership of schools and churches has been bad. Our sending trainloads of scrap iron and oil to Japan, where it was to be used against the Chinese, helped cause serious doubt of our integrity and our sincerity.

The secret of being a channel for God's power is not pride in what we have done. Rather, it is letting his will work through us and waiting, humble and available, to see what his spirit can do through us.

I remember the story of Floyd Logee, a Presbyterian minister in Butte, Montana, who let the spirit of God work through him during a long strike in the copper mines there. He went out unarmed to talk with the managers and the union members. Policy was probably being decided in New York City, but the unrest, the crisis, and the danger were in Montana. I don't know who settled the strike, nor do I remember who "won," but the power of God won a victory on the frontier in this town, through this man who was armed with the spirit of God as he went from management camp to union camp in an endeavor to keep peace in the work-a-day life of the town.

Some men declare today that our churches are in danger of becoming so concerned with a wealth of activities, good enough in themselves, that they forget the central reality for which they exist. The fellowship of Christ, or the Church, can help you become channels of power in several ways.

This means giving first place to things of first importance. It means learning humility. It means being able to arrange one's schedule of time in such a way that he can attend church during the week. It means that each one of us will pray for the Church and with the Church, pray for the people, for the work, for the effort that is being put forth, and for leaders of the Church. It means giving service as part of the vow of church membership, as well as expecting something in return. To be able to teach, sing, or help in the church office and not do it, can be considered a sin of omission.

This means continuing to support the church financially. We all sign a pledge with the telephone company, water company, and electric company. Are not our obligations even more important in the fellowship of Christian believers? We can be a partner to God's power by generous giving to our church.

This means simple friendship within the church to members and also to those who are not members. In the early days of Christianity the unchristian world said one to another, "How these Christians love one another and stick together." In a sincere and genuinely friendly way, we can approach people so that they will know we are interested in them, and that we are not trying to impose any kind of hypocritical or superficial religion upon them.

This means that we shall be a joyful and optimistic people. We can approximate the joy of the day of early Christians, we can possess the intoxication of Christianity, we can transplant sadness with gladness, timidity with courage, gloom with glow, and want with wealth.

We should come to believe that with God all kingdoms of the world can become the kingdom of our Christ. We must look to the tomorrows unafraid and

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with the assurance that all is well with our souls, and that God continues to reign in his heaven.

We can live up to the vows of church membership, we can live optimistic lives in Christ and we can live differently from those who have never confessed their faith in Jesus Christ.

The clergy have a share in this along with the flock. Henry Steele Commager of Columbia University said, "Never before has the Church been materially more powerful and spiritually less effective. Not the clergy but the scientists instructed the American people in the moral consequences of the atomic bomb."

Dean Liston Pope of Yale has said, "It is time to take the hoarded Christian gospel out of the vaults of the Church and translate it into daily speech understandable in law offices, labor halls, factories, and colleges."

Along with the great opportunity for fellowship and unity within the church, is the great opportunity for unity among the churches. Despite the divided witness of the Christian Church there is a greater degree of unity today than at any other time since the Reformation. With the National Council of Churches, the World Council of Churches, the hoped for merger of the three Presbyterian groups in this country, we can be penitent for our sins of disunity; yet, deeply grateful that God's spirit of power is filling the churches with missionary zeal and the desire to become once more the united body of Christ.

The early Christians at the first Christian Pentecost discovered a new fellowship with one another and with Jesus. The new fellowship had the distinctive marks of a new creation, for it was marked by reverence, mutual helpfulness, joy, and a power that won men by its life more than by its speech.

The Right Reverend Henry Knox Sherrill, presiding bishop of the Episcopal Church, addressed the 1951 General Assembly of the Presbyterian Church. He said, "The Church is limited again by conventional people with strong convictions about secondary matters. But, we thank God that there are equally good men with deep convictions on primary matters." Religion exacts loyalty, discipline and cohesiveness because it is true.

Grant us the will to fashion,
O God, as we feel
Grant us the strength to labor as we know
Grant us the purpose, ribbed with steel
To strike the blow.

Knowledge we ask now,
for thou has lent it;
But, Lord, the will to do it,
there lies the bitter need,
Give us to build above the deep intent,
O Lord,
The deed, the deed.
(paraphrased from John Drinkwater)

ENTRY

He was a tidy man who kept
His books in balance; all except
The good he did in love and gold. . . . .
To ledgers these were never told.

One day he knocked upon the gate
Of heaven, where all futures wait;
And through the soul of this strict man
A qualm of apprehension ran.
"All business has its rules," sighed he,
"Credentials are necessity.
But I have naught that I can show
Of my activities below."

The gate swung wide and he was scanned
By one who held a book in hand.
"Your passport, sir?" the gate-man said;
And, sad, the pilgrim shook his head.
The gate-man smiled, "True good, I wot!
My ledger shows what yours did not.
Here stand the items you denied,
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Cited For Architectural Excellence

(From page 12)

utilizing the narthex and the small chapel which is placed behind it.

A balcony at the rear provides the necessary space for choir and organ. The removing of these from the chancel is true to tradition, for the placing of them in the chancel was an unfortunate and comparatively recent American innovation. Their removal restores the altar to its rightful focal position without distraction, and the chancel again becomes the center of worship.

Lighting

Natural lighting is used to highlight the altar and the aluminum cross above. A tall narrow window on the south side of the chancel admits this light which casts a dramatic shadow of the cross against the white brick wall. A louvered pine screen prevents the light from glaring into the eyes of the congregation. The use of the light brick and light acoustical material on the ceiling reflects a soft light from the chancel window. Louvers in the side isles of the lower portion of the nave protect both the minister and the congregation from glare.

For night lighting, large spoon-shaped lights projecting from the south clerestory wall replace the light provided by the south chancel window, their light being reflected from the light ceiling and walls in the same manner. Smaller recessed fixtures in the ceiling provide general illumination.

Acoustics

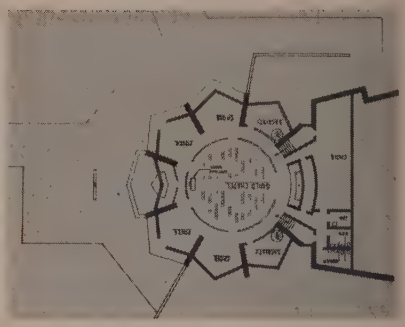
Acoustics were considered from the start, and much of the shape and angle of the walls and ceiling, as well as the kinds of surfaces used, were dictated by acoustical requirements. The splayed and angular north clerestory wall prevents sound waves from bouncing and reverberating between the two walls. For the same reason, the front of the balcony is tilted forward slightly. The acoustical tile ceiling is suspended from the metal deck roof.

Heating

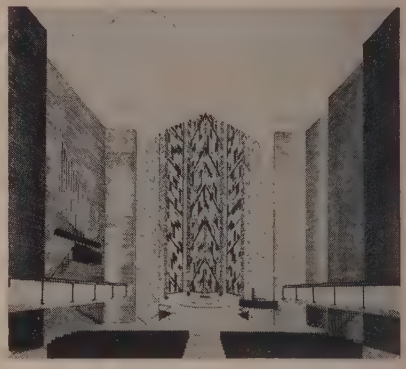
The bulk of the heating is by radiant coils located in the floor, close to the window areas, and in the lower part of the clerestory walls. Convectors are used in the smaller rooms of the building. Circulation of air is provided by forcing air into six chambers located above the acoustical tile ceiling and the metal roof deck. The air then passes through the perforations in the ceiling and into the nave. Return grills are placed at the side isles.

Valparaiso University Chapel

(From page 17)



GUILD CHAPEL



CHANCEL & NAVE

The Interior

Preparing to enter the chapel we find that entrances and exits have been placed at numerous points around the chapel. The purpose of this is to meet the special need of a campus chapel which must assemble and dismiss the students rapidly in order to keep on schedule. This chapel can be filled and emptied in as little as five minutes.

Stone-pier columns in the long nave soaring almost 100 feet high are reminiscent of the clean lines of early continental cathedrals. The eye naturally moves down the nave to focus attention on the chancel, and especially the altar in the center.

The altar rises seven feet above the nave, affording a clear view of liturgical functions from all areas. A brilliantly colorful altar background and natural, indirect light will be provided by a louvered wall of masonry and cathedral glass.

At the narthex end of the nave is a balcony for provisions for an orchestra, choir, and cantata. This balcony rests on great masonry piers, and is appropriate for major musical presentations in the building's function as an auditorium.

Beneath the chancel is a small prayer chapel, provided by the Valparaiso University Guild, a women's society that helps support the university. It, too, will have an eastern exposure, utilizing the sloping approach to the east end of the building.

What they're saying

About Recent CHURCH Fund-Raising Campaigns

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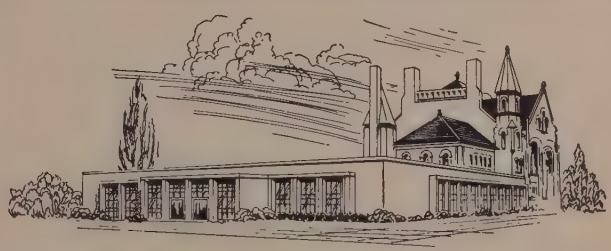
A HALLMARK OF ETHICAL FUND-RAISING

FIRST PRESBYTERIAN CHURCH
Bay City, Michigan

OBJECTIVE / PLEDGED
$450,000 / $451,900

"We are a better congregation, instilled with a renewed religious spirit and growth because of this drive. And no small part of the credit for this renewed spiritual attitude goes to your directors and the policies of Ketchum."

Mr. Louis W. Westover, Chairman

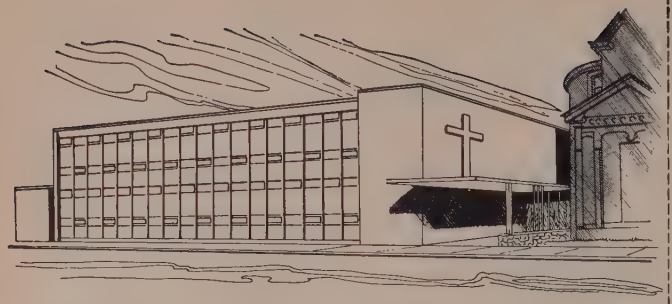


MT. LEBANON METHODIST CHURCH
Pittsburgh, Pennsylvania
The Rev. W. Ralph Ward, Jr., D. D., Minister

OBJECTIVE / PLEDGED
$380,000 / $403,800

"An outstanding financial victory . . . as it marked the fourth large capital fund drive in our church in the past five years, all of which were large, but this one being more than twice as large as any previous one. It was your fine counsel and the guidance of your directors that made this possible."

The Rev. W. Ralph Ward, Jr., D. D.



PRESBYTERIAN CHURCH

Clearfield, Pennsylvania

The Rev. Tolbert D. Hewlett, Minister

OBJECTIVE / PLEDGED

$120,000 / $161,600

"It is quite evident to us that we would not have been able to surpass our goal if it had not been for the professional help that your organization provided."

The Rev. Tolbert D. Hewlett

GRACE METHODIST CHURCH

Coshocton, Ohio

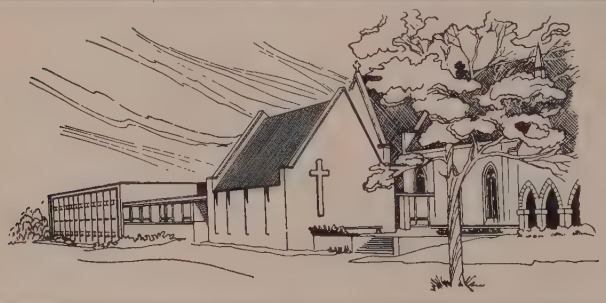
The Rev. G Glen Hughes, D. D., Minister

OBJECTIVE / PLEDGED

$160,000 / $186,400

"The excellent technique of your company, plus the expertness of your director, really did the job. The whole church is much better as a result of this effort. It has been a glorious experience, and one of the real highlights of my life to have been affiliated with this program."

Mr. Seward D. Schooler, Chairman



SOUTHPORT CONGREGATIONAL CHURCH

Southport, Connecticut

The Rev. Elwyn B. Chaney, Pastor

OBJECTIVE / PLEDGED

$125,000 / $126,700

"Not only has the drive gone over the top, but because of this unified effort the whole church has been strengthened and unified."

The Rev. Elwyn B. Chaney

CORINTH BLVD. UNITED PRESBYTERIAN CHURCH

Dayton, Ohio

The Rev. Kenneth V. Kettlewell, Pastor

OBJECTIVE / PLEDGED

$100,000 / $100,000

"The goal has been met through the tireless efforts of your capable director. I hope for your success in each of your future endeavors, and pray for your continued assistance to other organizations such as ours."

Mr. Carl B. Channell, Chairman

CHARTIERS PRESBYTERIAN CHURCH

Canonsburg, Pennsylvania

The Rev. William R. McKim, Pastor

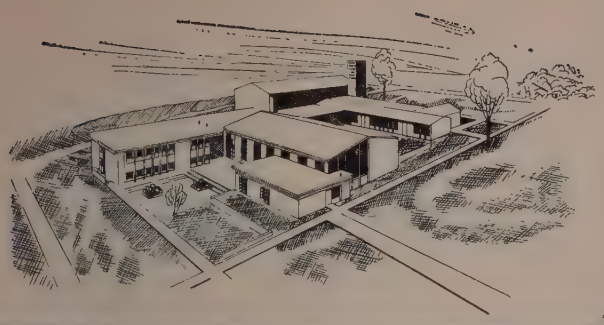
OBJECTIVE / PLEDGED

$45,000 / $80,000

"The whole campaign operated upon a high plane of spiritual concern for the progress of the Kingdom of God. The net result of this venture has been an increased interest in the work of the church. Our congregation has a new courage and a new appreciation of stewardship. I wish to compliment you upon the efficient and gracious handling of this campaign by your director."

The Rev. William R. McKim

KETCHUM, INC. *Campaign Direction*



FIRST PRESBYTERIAN CHURCH
Alma, Michigan
The Rev. Bernard F. Didier, Minister

OBJECTIVE PLEDGED
$125,000 / $135,900

"Our thanks to your company for the fine cooperation and guidance we have received. We feel that you sent us the right director because he not only has done a wonderful job of helping us get organized, but he helped to keep our spirits up at times when the outlook was not so bright."

Mr. Harold A. Trower, Chairman
Mr. James E. McHugh, Co-Chairman

FOX CHAPEL COMMUNITY CHURCH (EPISCOPAL)
Pittsburgh, Pennsylvania
The Rev. Francis A. Cox, D. D., Rector

OBJECTIVE PLEDGED
$150,000 / $190,300

"We appreciate the excellent job that your director did for us. In my opinion his work and his personality contributed substantially to the success of our campaign."

Mr. B. Ralph Gould, Chairman

FIRST BAPTIST CHURCH
Fall River, Massachusetts
The Rev. Finley Keech, D. D., Minister

OBJECTIVE PLEDGED
$125,000 / $141,000

"The finest thing about the whole experience was that it was not just a financial campaign; it was really a spiritual crusade into which all of our people entered with real happiness. No 'revival' meetings ever did more for a church than your organized program did for us. The entire program of the church has been lifted."

The Rev. Finley Keech, D. D.

TRINITY EPISCOPAL CHURCH
Easton, Pennsylvania
The Rev. Herschel Halbert, Rector

OBJECTIVE PLEDGED
$110,000 / $112,400

"The amazing fact that we topped our goal when almost to a man it seemed impossible, reflects the kind of leadership we received from your director. His ability to transfer his faith, vision and dedication to the men of the campaign organization was remarkable.

The Rev. Herschel Halbert

THE FIRST CONGREGATIONAL CHURCH
Saginaw, Michigan
The Rev. Harry G. Suttner, Minister

OBJECTIVE PLEDGED
$360,000 / $382,800

"Our campaign was a huge success from all angles. First, by surpassing our goal, and by developing new leadership and enthusiasm among the entire congregation. Your organization, with its complete detailed planning and execution, made our job an easy one."

Mr. R. R. Campau, Chairman

KETCHUM, INC. *Campaign Direction*

ST. PAUL'S EVANGELICAL UNITED BRETHREN CHURCH

Canton, Ohio

Rev. D. W. Foreman, D. D., Pastor

GOAL PLEDGED

$120,000 / $301,407

"I have never been associated with any venture which could claim more nearly 'complete coverage' of all potential prospects . . . It means a great deal to the local congregation to discover that they can do the impossible."

The Rev. Dennis W. Foreman, D. D.

ST. JAMES EPISCOPAL CHURCH

Grosse Ile, Michigan

The Rev. R. Lloyd Hackwell, Rector

OBJECTIVE PLEDGED

$220,000 / $225,000

"Your director has done a terrific job in this tough campaign. He is a true Christian and has been an inspiration to all of us."

Mr. Arthur E. Fox, Building Fund Treasurer

THE PRESBYTERY OF BUFFALO-NIAGARA

Buffalo, New York

Robert S. Steen, D. D., General Presbyter

OBJECTIVE PLEDGED

$750,000 / $881,000

"I was asked on behalf of both boards to write you, expressing our very deep appreciation of Ketchum, Inc. during the capital funds drive. Your representatives went beyond the call of duty. Every phase of the campaign was handled in a masterly manner."

The Rev. Robert S. Steen, D. D.

PRESBYTERY OF ST. LOUIS

St. Louis, Missouri

The Rev. Donald E. Zimmerman, D. D., Executive Secretary

PLEDGED

$324,255

"Your director is a hard worker, pleasant to work with and full of ideas. As far as I am concerned, it was a pleasure to have him here and work with him."

Mr. F. Mark Garlinghouse, Chairman

Semi-Annual Report

The "average" church campaign directed by Ketchum, Inc. during the past six months raised 109% of its objective. Altogether, these campaigns raised many millions of dollars for new sanctuaries, education or parish buildings, and for modernization of old facilities.

Consultation without obligation

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Campaign Direction

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Hymns as Vestibules to Prayer

Alfred B. Haas

The speed characteristic of our American way of living sometimes intrudes into the worship of God in the sanctuary. We feel with the hymn writer:

Around us rolls the ceaseless tide
Of business, toil and care.
And scarcely can we turn aside
For one brief hour of prayer.
(John Ellerton)

But in God's house, especially when we come before him in prayer, speed is an impertinence and suggests that we rush to the throne room breathlessly imploring: "Listen Lord! for thy servant speaketh." Besides the quiet, assured voice tone, the poised manner, the sense of deep reverence which ought to be evident in the one who intercedes in the pastoral prayer, music can help people come into the secret place of the most high.

Well-known hymns used by an imaginative and carefully rehearsed choir may be the vestibule leading into the holy of holies. Any choir, small or large, in vaulted sanctuary or crossroads chapel, can be for those at worship a means of grace. It simply means that the minister of the word and those who minister in music can take the hymnal and thoughtfully explore the area of prayer-hymns. One is amazed to note that most of our hymns are fervent prayers addressed to the three persons of the Trinity. Instead of one voice using the spoken word in prayer, why not encourage the use of the choir in sharing with the minister in the call to prayer? Instead of the correct but overworked "Let us pray" followed by the invocation of God done by the "solo" voice of the leader of worship, try using the choir as sharers in setting the mood of meditation. Any minister willing to work with the choir in this way will find that it helps not only those at worship, but also launches him into deeper waters of concerned intercession and saves him from the babbling brooks of banal blessings.

To prod our imaginations, let me give a few examples of how this may be done. We are using familiar hymns and some gospel songs because it is best for the people to bring some associations connected with a familiar hymn, and also because Church Management is an interdenominational magazine whose subscribers use many standard denominational hymnals. Use of the index in any good hymnal will locate many of the hymns used as examples.

MINISTER: The hour now is when the true worshipers will worship the Father in spirit and in truth, for such the Father seeks to worship him.

CHOIR: (sings) Sweet hour of prayer, sweet hour of prayer
That calls me from a world of care
And bids me at my Father's throne
Make all my wants and wishes known.

MINISTER: We come before Thee, our Father, grateful that we can make all our wants and wishes known to One who understands. . . . . (Prayer continued)

Note that the minister leads directly into prayer, using ideas suggested by this hymn. He is not praying during the opening sentence, nor is the hymn a prayer, but rather leads as a vestibule into the invocation. Note, too, how only half the first stanza of the Walford-Bradbury hymn is used. This is enough, for musically and textually the hymn may be ended at the semicolon. One must have a feeling for ways in which a hymn may be used. Wooden, unimaginative, prosaic usage is worse than no usage at all. Again:

MINISTER: If with all your hearts you truly seek him you shall ever surely find him. Seek the Lord while he may be found. Call upon him, for he is near. Let us pray:

CHOIR: (sings) I need Thee, O I need Thee
Every hour I need Thee.
O bless me now my Saviour, I come to Thee.

ALFRED B. HAAS

Mr. Haas is Associate Professor of Practical Theology at Drew Theological Seminary, Madison, New Jersey. He holds degrees from Bucknell University and from Drew, and has studied at Cambridge University. He served in the pastorate prior to his present work.

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Three Generations of Service to the Church

Note that the choir begins the prayer (direct invocation to God as Saviour) as soon as the leader says "let us pray." Perhaps the organist can come in quietly on a phrase of the refrain as the minister is completing the call to prayer. The importance of smooth and prompt transitions is seen. Obvious chords and searching hums to get the note break the mood of prayer. Where possible, unaccompanied singing is best. The minister must give copies of his call to prayer to the organist and choir leader. It is best when these things are carefully rehearsed. The choir must come to see that these are not musical exercises or adornments in worship but sincere prayer. When words of a prayer are sung it is no less a prayer. Note that only the refrain of the Hawks-Lowry hymn is used. Another:

MINISTER: Jesus said: Come unto me all ye who are weary and heavy laden, and I will give you rest.

CHOIR: (sings) Come ye disconsolate, where'r ye languish
Come to the mercy seat, fervently kneel.
Here bring your wounded hearts,
Here tell your anguish,
Earth hath no sorrow that heaven cannot heal.
(Thomas Moore-Samuel Webbe)

MINISTER: Let us approach God's mercy seat in prayer.

Or, as in the following, a specific type of prayer, confession, is used:

MINISTER: Let us confess our sins before Almighty God.

CHOIR: (sings) Lord, I confess to thee, sadly my sin;
All I am tell I Thee, all I have been:
Purge Thou my sin away
Wash Thou my soul this day,
Lord, make me clean.
(Third stanza, H. Bonar's hymn, No, not despairingly come I to Thee)

MINISTER: As far as the east is from the west, so far hath he removed our trangressions from us. (Or use some other of the Words of Assurance)

Then there are Joseph Scriven's familiar words:

MINISTER: We have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

CHOIR: (sings) "What a Friend we have in Jesus"
(All of stanza one.)

MINISTER: Let us all unite in prayer:

The Church Year offers rich possibilities also. Advent, Christmas, Lent and Easter hymns may be adapted and used as prayer vestibules. We suggest a few, not giving full examples as previously done, but the hymn only. The third stanza, "Near the Cross, O Lamb of God, bring its scenes before me" of Fanny Crosby's "Jesus keep me near the Cross" is effective during Lent. Omit the tedious refrain. The fourth stanza of the Latin hymn, "The strife is O'er" set to music by Palestrina, beginning "Lord, by the stripes that wounded Thee." (Easter). The refrain only of Emily Elliott's "Thou didst leave Thy throne and Thy kingly crown" (Advent). The last stanza of Brook's beloved "O little town of Bethlehem" makes a perfect Christmas prayer for use in family and church devotions.

Try these suggestions and add others discovered by your own research in the area of hymns as prayer vestibules. Keep in mind these simple rules:

1. This is prayer, not musical entertainment.
2. Master the mechanics so thoroughly that method does not intrude on mood.
3. Work with the choir, the director, the organist. Help them feel their responsibility as ministers of music. Pray with them.
4. Let these hymns used as prayer vestibules be considered as means, not ends. Only then shall they become means of grace, leading many into significant fellowship with him who has put a new song in our hearts.

RILCO helps stretch the budget

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Architect, Lawrence Wolfe

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"Those Whose Hearts are Willing"

A Spiritual Response to the Needs of the Church.

Robert Cashman

For more than two generations financial experts have recommended an every member canvass of the homes for raising church budgets. It has been felt that the first step required was to determine the program that would best serve the needs of the community; then build a budget to support the program, and launch a campaign to secure the necessary funds.

Many churches have discovered the spiritual and financial benefits of Loyalty Sunday, when the faithful members of the church come to a morning worship service and subscribe to the budget for the coming year, most of these churches immediately organizing an every member canvass of the homes to follow-up those who were not present, or failed to turn in their pledges.

Some churches, however, have found what they believe is a better way, and among these is the First Methodist Church of Shreveport, Louisiana, one of the ten largest of the denomination, with a membership of 5,000, a comprehensive evangelistic and missionary program, and a budget of $240,000. This church has given up the old methods of finance, in favor of a new and more satisfactory plan.

Time was when it conducted the every member canvass faithfully, with all the schemes of supplementary finance, but the system became burdensome, and it was felt that the high pressure needed to organize and promote the campaigns was defeating the spiritual purposes of the church; so the canvass was omitted, and the system of "continuing pledges" was adopted whereby subscriptions remained in force unless or until cancelled or changed; proper attention, of course, being given to pledges from new members and adjustments where needed; but this did not satisfy.

A year ago, under the leadership of its distinguished minister, the Dr. D. L. Dykes, the church decided to try a new experiment by adopting a unified budget and seeking to finance the work of the church through a spiritual approach. Instead of preparing a budget in advance, it was felt that the members themselves should determine the budget by their gifts on Loyalty Sunday. It was a novel philosophy, based on the idea of proportionate giving. In place of contributing toward the support of a budget, each

ROBERT CASHMAN

Robert Cashman for more than twenty-five years has been a contributor to **Church Management.** He has been widely known as the efficient and genial business manager of The Chicago Theological Seminary. He has served his denomination in many capacities including that of moderator of its General Council. Since his retirement from the seminary he makes his home in Shreveport, Louisiana, where his skill in organization and fund raising is sought by many agencies.

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member was asked to give a certain percentage of his income, as he felt that God had blessed him.

In the thirty-fifth chapter of Exodus, it is recorded that Moses gathered all the congregation of the children of Israel together and carried out God's command to take an offering unto the Lord "whosoever is of a willing heart, let him bring it. . . . And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering." This scripture furnished the theme of Loyalty Sunday at First Church—"Those whose hearts are willing."

To the leaders between God and the individual it seemed that the amount a person subscribed was a question which concerned only him and his Lord, and that it was entirely too sacred to discuss with a canvasser who might be assigned to solicit his pledge. Under the new plan the small and the large giver would become equal in the sight of God and the church. The person who offered a dollar would be just as important and valuable as the one who might give a thousand.

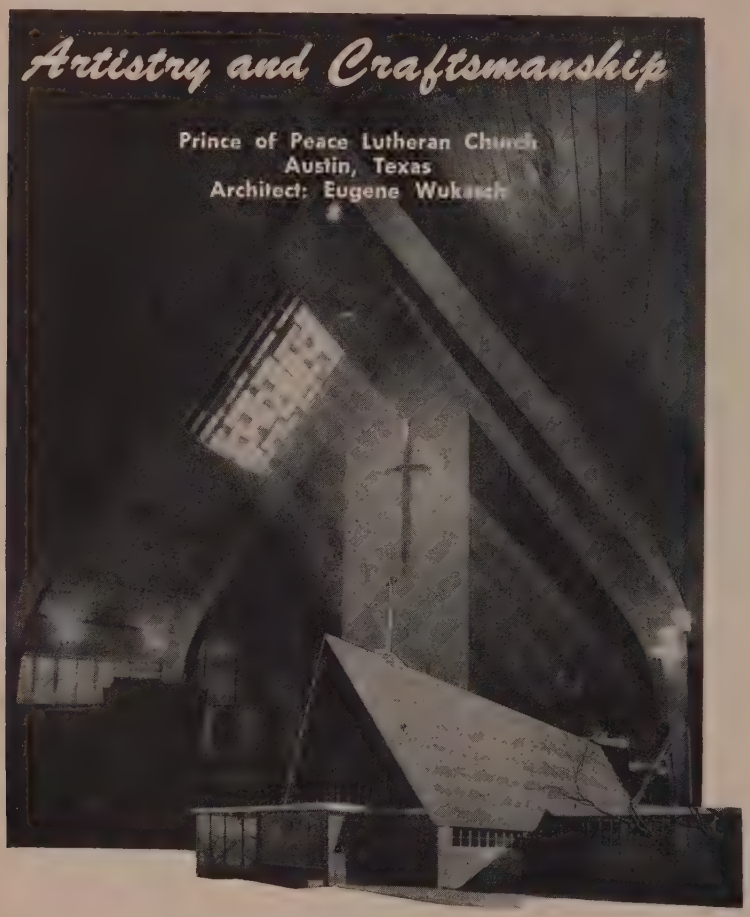
No suggestion was made as to what proportion of one's income should be pledged. Emphasis was placed on tithing, but it was felt that tithing was not so much a matter of giving a certain amount as the "spirit" or attitude of heart, remembering that God looks not on the gift but the heart of the giver, and blesses his children accordingly. If a member did not feel that a tithe was right for him, he was urged to set aside a certain share of his income—whether large or small—and to give a proportionate amount regularly, so that he would not miss the spiritual blessing that would come by providing God's part in all that was achieved.

Under the new plan, instead of financial drives when solicitors from the church would call at the homes, on Loyalty Sunday, each member would bring his pledge to the church and leave it at the altar at either one of the two morning worship services, after which he would join in the Lord's Supper, the younger children being allowed to make their subscriptions at the sessions of the church school; or, if unable to be present at a worship service, he might bring his pledge to the church during the Open House period from Sunday noon until 6:00 P.M., when during the playing of soft organ music, he could kneel at the lighted altar, put his gift in a white box, and take communion. At not time in any of the services were pledges "collected." They were "offered" at the altar. Those unable to come to the church because of illness or other circumstances had the privilege of mailing their cards in advance so that they might be placed reverently on the altar by the minister.

There was no follow up of those who did not bring their pledges to the church. Previous experience revealed that in such follow-ups it was found that those who did not subscribe, usually did not wish to do so, and it was felt that to put pressure on them through methods of salesmanship detracted from the spiritual emphasis desired.

Inclusive Budget

The inclusive and unified budget was adopted to enable each member to make one pledge to the entire work of the church, including capital improvements and expansion, with the knowledge that special, unexpected offerings would not be taken during the year. This ended the previous multiplicity of appeals which had not only made it impossible for a member to plan his giving intelligently, but consumed much time and energy and interfered with the spiritual progress and efficiency of the church. Special emphasis was placed on training children and youth in Christian stewardship, with the expectation that they would give systematically and proportionately of their incomes, thus offering them a share in the world-wide work of the denomination.



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Plants at Peshtigo, Wis. and Magnolia, Ark.

The unified budget of First Church includes the total program of the church except the Woman's Society of Christian Service and the annual offering for the Methodist Children's Home. The Woman's Society is omitted because of the church-wide policy of the Society, the women's work never being included in the budget of any church. It is felt that the needs of the Children's Home carry an emotional appeal which is in harmony with the spiritual objectives of the church.

The unified budget covers all the needs of the church school, such as literature, supplies and equipment; Sunday evening youth programs; vacation Bible school; nursery; visual education; leadership-training schools, youth conferences and summer camps.

Likewise all items formerly included in the general budget, such as building maintenance, insurance, library, parking lots, radio and television broadcasts, bulletins, office supplies, printing, advertising, telephone, utilities, music, retired ministers' fund, Bishop's fund, District Superintendent's fund, world service and conference benevolences, and salaries of the clergy, choir directors, organists, secretaries, foreign pastors, the church visitor and the church hostess.

It embraces all recurring special offerings and causes approved by the Annual Conference, such as Centenary College, the Methodist Youth Fund, and offerings for church school rally day, Methodist student day, Week of Dedication, Fellowship of Suffering and Service, race relations, Methodist Home Hospital, Chaplain at the charity hospital and district missions, as well as all special projects adopted locally. Also all building and expansion programs of the church; and church debts, if any.

Thus each person making his offering on Loyalty Sunday, may feel that he has a vital part in the larger work of the church, regardless of the size of his gift.

Two types of pledge cards are available, one for tithers; and the other for continuing pledgers on a proportionate basis, with space allowed for special causes.

The new discovery that was made at First Church was that the plan works; that God's program can be supported by "Those whose hearts are willing"; that people are hungry and have been waiting for such a spiritual approach to church finance; that they like to give as God directs and not under pressure; and that members of First Church are more generous on this new voluntary basis than on any other.

It is expected that this plan will be followed in the future, making it an entirely voluntary, proportionate-giving program, with no follow-up; believing that this is in keeping with the spirit of stewardship, and that the church can do its best work when supported by the gifts of *"Those Whose Hearts are Willing."*

CHURCH STATISTICS

For the first time, church membership in the United States has passed the one million mark. The new total, as compiled from official statistics of the churches by the National Council of Churches, is 100,162,529 in all faiths. This means that 60.9 percent of all Americans are church members. Further breakdown reveals that 35.5 percent of all Americans are Protestant and 20.3 percent are Roman Catholic. This is virtually the same ratio that has existed for many generations.

Local churches have increased in number to 305,449, an increase of 5,393 from last year. Church school enrollment is 38,921,011, an increase of 1,297,503. The number of ordained persons is now 353,695, an increase of 11,000. Per capita giving averaged $48.81 annually, an increase of $3.18.

Just Released
"Christmastide"
CATHEDRAL'S NEWEST SOUNDSTRIP
a sequence of gorgeous WATER COLOR paintings
Beginning with present day preparations for the Christmas Holiday, "Christmastide" returns to the Nativity according to St. Matthew and St. Luke. The Dual-Purpose record has an adult and children version. 40 frames.
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A soundstrip of real people, period costumes, inspiring dialogue and beautiful Christmas music. 37 frames.
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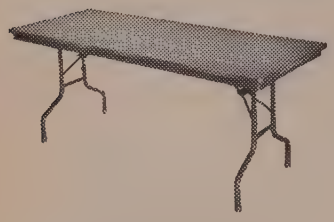
NEW PRODUCTS for CHURCHES

Use the card on page 55 to obtain further information about New Products items.

LOW-COST COPIER

The Verifax Signet Copier, a simplified low-cost photocopy machine that produces several copies of any document in one minute is announced by Eastman Kodak Company. Costing less than a standard typewriter, simple to operate, and usable in ordinary room illumination, this copier handles material up to 8 1/2" x 14". It can also be used to produce offset plates for office-type offset duplicating machines. No. 10561.



FOLDING TABLE

A new sturdily built folding banquet table is announced by Virco Manufacturing Corporation. The table-top is of solid 5/8-inch hardwood plywood with the Vircolite mar-proof and stain resistant plastic laminated top and bottom. Available in tan or gray Irish Linen pattern, the top is attractively banded. Leg locking mechanism assures stability and safety. No. 10562.

HEAVY-DUTY RANGE

A versatile combination of five top cooking units plus a "Sealed-Heat" oven base are the new features of the Superchief heavy-duty range announced by Hotpoint Company. Fitted flush with the smooth, nickel-plated steel top are three heavy-duty hotplates and two fast Calrod units for quick short-order work. Each of the surface units will maintain any of three available heats. The oven has a temperature range of 200° to 500°, with top and bottom heating elements independently controlled. No. 10563.

NATIVITY SCENE

A Christmas creche for home and church is announced by William H. Leach Associates. The stable, measuring 10" x 6 1/2" x 4 1/2", is made from pressed steel which has been lithographed in colors. The fourteen three-inch characters are made from ivory colored plastic. The creche comes in an attractive Christmas box and is equipped with an electric extension cord and bulb to illuminate the manger. Also included is a booklet which tells "The Christmas Story." A brochure describing this item along with many others is available without charge. No. 10564.

SUNTROL GLASS BLOCKS

Suntrol Glass Block, designed for the reduction of glare and heat, has been added to the line of functional glass blocks manufactured by Pittsburgh Corning Corporation. Suntrol, a pale green diffusing screen which is sandwiched in the center of the glass block, softens and reduces the intensity of the light. The two sections of the block on either side of the screen contain a cavity in which a partial vacuum exists. This causes the block to act as an insulator, keeping heat out in the summer and in the winter. A booklet further describing these blocks is available without charge. No. 10565.

MIMEOGRAPHING HANDBOOK

A 64-page book entitled *Modern Mimeographing Handbook* is available at a nominal charge from your A. B. Dick distributor. This book is produced for the stencil typist, the stencil artist, and the mimeograph operator. It includes an explanation of the principles of stencilization and machine operation plus many practical tips and time-saving suggestions. Circle the number on the card for the name of your nearest A. B. Dick distributor where the book is available. No. 10566.

Theology, Architecture & Art*

(From page 7)

Participation is possible only through tradition. Like my Episcopalian friends I criticize the Protestant idea that men of today can jump over 2,000 years and immediately be in the lap of Paul or John. This is impossible; it is only through tradition that we can participate in the past. On the other hand, Protestantism carries in itself the element of protest against tradition. The history of Protestantism is the balance between tradition and reformation. If one of them goes, Protestantism goes.

Therefore, Protestantism should not become what the psychologist Jung called it, a continuous iconoclastic movement. The destruction of symbols is tremendous in the history of Protestantism. Against this we have to fight. But we have to fight not in terms of making any symbol absolute, but either by eliminating some symbols that have lost their power or by reinterpreting those which still have it.

From these three points that I derive from the Protestant principle allow me to go on to some general artistic considerations.

Religious Art is Expressionistic

Here I want to start with a very shocking statement: namely, that all specifically religious art is expressionistic throughout the history of mankind.

Of course, even in naturalist and idealist art the divine is not lacking, because there is nothing existing in which the divine is completely lacking. Ultimately no irreligious art is possible. But in naturalist art the divine is seen indirectly through the finite form and its relations with the finite world. Naturalism is possible regardless of whether or not the subject matter is taken from the symbols of the religious tradition. It is not necessary that a subject of a naturalistic painting is, e.g., a peasant dance; it can also be a virgin or a crucifix that is painted in such a way as to be in the realm of finitude and without the power of religious expression, without religious meaning.

Relation of Religion & Art

This leads me to the three levels of the relation between religion and art. At the first level, there is neither religious style nor religious subject matter; a landscape, a portrait, a bridge—things like that.

The second level has religious style without religious subject matter. It is expressionistic in the larger sense—not restricted to the group of painters we call expressionistic.

Then there is the third level, namely religious subject matter but not a religious style, as in many pictures of the Renaissance and succeeding centuries.

The great tradition of religious art in all religions and in Christianity has the character of expressionism—expressing not the subjectivity of the artist but the ground of being itself. This is so in the early Christian era and the Byzantine art especially; but you can see it also in early and later Romanesque and Gothic, and you can see it in some Baroque pictures.

Then something happened which I like to call the Great Gap which started after Rembrandt in the middle of the seventeenth century and goes on to about the year 1900; and in this Great Gap I see no important religious art. What I actually see is the continuation of naturalism as we have it in the late Renaissance and through the eighteenth and nineteenth centuries. The greatness of the twentieth century, it seems to me, is that it rediscovers the expressionist principle, namely beautified naturalistic surface of things to the real depths which break out with disruptive power: not that the work of the artists is disrupted but the natural surface of reality is disrupted.

The last point here is the problem of Protestant art generally. If it is true that in Protestantism symbols have disappeared, as I said quoting Jung, then the question is: are we able today to bring new symbols into existence, or is this impossible? Certainly it is impossible if done intentionally. Symbols are born and die but certainly are not produced by intentional acts. Or are we to revive symbols of the past? This is the great difficulty for Protestantism which I see every day when I try to reinterpret theologically the classical symbols of faith.

When students at Union Theological Seminary assembled an exhibition of religious art of our time, there was an awful poverty in traditional religious symbols but a richness of secular subject matter brought into pictorial form in such a way that it had expressive religious power in itself, without trying to use the traditional symbols at all.

Picasso's *Guernica*

I was once asked, which is the greatest Protestant picture produced after 1900? I replied immediately, without reflection, Picasso's *Guernica*—the disruption of reality in which we find ourselves. Now this, of course, cannot be the final answer because such a picture is not an affirmative picture. It does not deal with the traditional symbols in any way. It raises the question but does not give the answer. But is it not better to raise the question honestly than to give an answer that is half or totally dishonest because of the traditional bondage?

The Role of Architecture

This brings me to my last subject: the special position of architecture. I must ask to be excused for my inexpert speaking about it in the presence of experts. Yet I believe that architecture cannot simply be seen in line with the visual arts generally. It has a very special character which the others do not have. It has first of all a

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practical purpose, namely to build a house. This is a disadvantage because architecture cannot be in the same way directly and purposely expressive as a picture or sculpture. On the other hand, it has a great advantage: it is bound by purpose to a definite character and cannot go wild with irrational imagination.

What does this word purpose mean? We discussed this when the Bauhaus type of architecture started in Germany and somebody invented the ugly word "dwelling machine." It was repulsive, but we tried to think what it could mean in a good sense and in a bad sense. My answer is that what must be done first of all in building is to single out from the infinite space, into which we are thrown in our nakedness, a piece of finite space which protects us against the infinite. The purpose of a building is always to produce something which makes existence in time and space possible for a finite being; to give him that limited space from which he can then go forward infinite space; psychologically it gives him what we sentimentally call a home. The metaphysics of home includes adequate surrounding materials but goes far beyond.

Architecture excludes forms which are not born out of the creative situation and which are superimposed only out of artistic traditions. I fought this battle all the years when I lived in a pseudo-Gothic seminary with a very large pseudo-Gothic church alongside that was being shown to visitors as a very good example of religious art. It is not that I have anything against Gothic buildings that were born out of the creative situation of the time when they were built; but if architects in the middle of the twentieth century sit down and study the blueprints of architects of the thirteenth and eleventh centuries the result is repulsive. One should never confuse imitation and tradition.

Baroque—Mysticism from Below

Now a few special problems that will probably be discussed more powerfully and adequately by all of you. It was said that in the book of Rudolf Schwarz (*Vom Bau der Kirche*—"Concerning the Building of the Church") there was a burst of light over the altar in Baroque. I have a quite different interpretation of the Baroque. It is the bursting forth of the underground of religious life against the Renaissance form of humanism. Baroque mysticism comes from below. Medieval mysticism comes from above.

The development of light in the churches is very interesting. Slowly the daylight replaced the light that is broken through stained-glass windows. The daylight is not the outburst of divine light but rational light by which one can read and the congregation can see one another. Broken light is mystical light, and when in modern churches today the windows are tinted again I have a great sympathy for it. Yet I have no sympathy when they use figures. The early Gothic forms are not good when imitated. What we can do that was not done before is to use mathematical forms, pieces of color put together, and I think this is adequate to our feeling in which all forms of life have been brought down to geometic forms.

We seem not to be able any more to understand the organic forms in the way in which we did in former centuries, but we are much better able to understand the underlying spiritual power of geometrical forms. We should not say that religious life must express itself in organic forms if it is the real possibility of our time to express it in cubic forms.

Ideal of Holy Emptiness

Then another consideration is the problem of sacred emptiness. One of the most important expressions of sacred emptiness occurred in Judaism and Islam—and was then forgotten because of the incarnation idea. Christianity was able to have the divine again in forms of finitude, and Christianity filled the churches with them. Today these forms, most of them, have lost their meaning. Therefore I do not hesitate to say that I am most satisfied by church interiors—if built today—in which holy emptiness is architecturally expressed; that is of course quite different from an empty church.

I have an especially negative feeling toward putting sculpture in a three-dimensional form into the church so that you can go around it. You never could do that in a Greek temple. The goddess looked at you and you could not go around her. The moment you go around it, it becomes an object among other objects. Therefore the walls are the only place where sculptures can be placed and look at you.

These few ideas bring me to an end. Probably the way modern religious art will be reborn is through architecture. If architecture leads, born out of purpose, then the same thing will probably happen that happened in early periods of mankind where the tool was loaded with magic power and therefore became beautiful. It was a tool and at the same time a work of art. The separation of technology and art is a very late development which can perhaps be recanted by an architecture which gives great possibilities in its very nature as architecture.

Let me close with a word on taste. If you are a relativist in this respect you can simply say that what was your taste in the mid-twentieth century will pass just as nineteenth-century taste has passed and we cannot accept it any more. I do not think such relativism is justified. There are criteria which are abiding.

I mean the principle of honesty. There is truth in every great work of art, namely the truth to express something; and if this art is dedicated to express our ultimate concern, then it should be not less but more honest than any other art.

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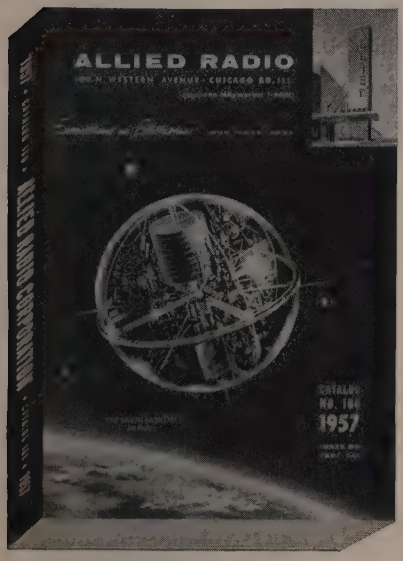
CONCRETE SLAB CONSTRUCTION

Samples of how precast concrete slabs lend themselves to use in church buildings are clearly presented in a booklet prepared by the Flexicore Company. This six-page booklet is fully illustrated with both interior and exterior photographs of recently constructed churches throughout the country. The outstanding feature of this type of construction is that it increases fire safety while at the same time reducing construction costs. The booklet is available at no cost. No. 10567.



NEW ELECTRONICS CATALOG AVAILABLE

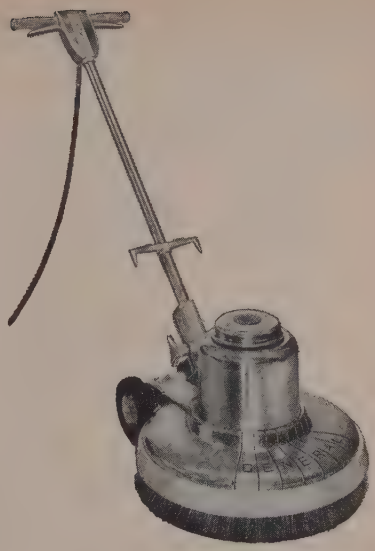
Allied Radio Corporation, Chicago, distributors of electronic parts and equipment, announce the release of their 1957 general catalog. Of special interest to churches is the section devoted to sound equipment. The KNIGHT line of U.L. Approved PA amplifiers are featured in systems ranging from 8 to 80 watts. Models are available for efficient sound reinforcement in the church edifice, for hard-of-hearing applications, and for broadcasting recorded chime music from the church tower. The catalog features a large selection of tape and disc recorders in all price ranges, particularly useful for recording both broadcast and "live" music, and for the preparation as well as preservation of sermons and other public addresses. The catalog is available without charge. No. 10568.

STAINED GLASS COLOR BOOK

Made primarily for children, but equally fascinating for adults, is this book, Stained Glass Color-Art, published by Conrad Pickel Studio, manufacturers of stained glass windows. Only common household oil and wax crayons are used to make translucent, simulated stained glass windows to be displayed in windows at home, church, and school. The book contains ten window designs, measuring about 10" x 14", created especially for children by Mr. Pickel. The paper is first oiled to make it translucent. The oil also blends the crayon so that the results are clear, bright colors without stroke marks. Heavy lines between sections of the window make it easy for the child to keep the colors separated. The six-color cover is reproduced on the back cover without lettering so that it can be framed and displayed. No. 10569.

VACUUM CLEANERS

A new line of vacuum cleaners, featuring all-job versatility, is announced by American Floor Surfacing Machine Company. These new machines are available in eight different models—3, 9/12, 12, and 55 gallon capacities. Each can be used for wet or dry pick-up on large or small areas, from floors to rugs to off-floor jobs such as venetian blinds, draperies, radiators, pipes, coils, walls, ceilings, furnaces, etc. The eight models offer a variety of specifications in horsepower, tanks, wheels, and hoses. No. 105610.



NEW FLOOR MACHINE

General Floorcraft, Inc., has just added a distinctly new model size—a floor machine with a 21 inch diameter operative brush spread—to its famous KR DeLuxe line. This is known as the KR-20 Heavy-Duty Floor Machine. Features include: Ezee-Adjusto Handle, which is fully adjustable for pivotal operation, for height of any operator, and for space-saving storage; Ezee-Roll wheels—6 inch wheels equipped with semi-pneumatic tires; Perfect Balance; special Auto-Mate Safety Switch—for right or left hand operation; non-marking white rubber Wrap-A-Round Bumper; fully rated heavy-duty 3/4 or 1 h.p. motor; scrubs, waxes, polishes, buffs, dry cleans, sands and refinishes any type of floor. No. 105611.

NEW FILMSTRIP HOLIDAY BOOKLET AVAILABLE

Free copies of the most elaborate and comprehensive booklet, listing S.V.E. Holiday filmstrips and 2 x 2 slides, ever released by the Society for Visual Education, Inc., Chicago are now available. This special booklet features many new releases for Thanksgiving and Christmas programs including—"Indians for Thanksgiving," a series of four color strips, "The Christmas Story," "Christmas Around the World," "Days of Wonder," and "Hymns of the Nativity." In addition the booklet also carries a representative illustration from each offering. The booklet is available at no cost. No. 105612.

DON'T FORGET YOUR NAME AND ADDRESS

When using the cards on page 55 to request additional New Product or Advertiser information, be sure and give us your name and address. Many requests each month are not filled because the writers do not tell us who and where they are.

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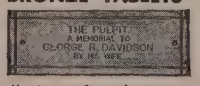

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For Lack of a Nail

John Schott

Benjamin Franklin tells us in his *Poor Richard's Almanac* a very sad story. He says, "For lack of a nail, a shoe was lost. For lack of a shoe, a horse was lost. For lack of a horse, a rider was lost. For lack of a rider, a message was lost. For lack of a message, a battle was lost. For lack of a battle, a kingdom was lost." It was only a little nail in a horse's shoe, but it caused the loss of a mighty kingdom.

I don't know if that is a true story or not, but here is one that really happened and could have proved very serious. Sir Wilfred Grenfell was one of the greatest Christian medical missionaries in recent years, ministering to the thousands of unfortunate people who lived on the bleak and barren wasteland of Labrador. In appreciation of the splendid work which he had been doing, a number of his friends gave him a beautiful motor boat to help him in his ministry.

Shortly after it arrived, he received an urgent call to visit a very sick woman on a neighboring island. Although it was dark and foggy, Dr. Grenfell started out happily for he had a good boat and a compass. But after traveling for quite some distance and not reaching the island, he became alarmed. Suddenly a huge rock loomed up in front of him which was miles down the shore in the wrong direction. Fortunately he was able to weave his way back to port.

A careful examination of the boat was immediately ordered and to Dr. Grenfell's astonishment it was discovered that a lad, way back in Liverpool, who had been entrusted with the task of fastening the compass to its wooden base, had lost one of the brass screws and had carelessly used a steel screw instead. It was only a little screw, but it was enough to make the compass useless and almost cause a great deal of trouble.

It is, indeed, the little things of life which so often are frightfully important. The lack of a small nail from a horse's shoe caused the loss of a mighty kingdom. A small screw, misplaced, almost resulted in the death of one of the world's greatest missionaries. Carelessness never pays!

JOHN SCHOTT

Mr. Schott is associate minister of Swarthmore Presbyterian Church, Swarthmore, Pennsylvania. He holds degrees from Union Theological Seminary, and has served in churches in New Jersey, New York, and Ohio.

They Say; What Say They? Let Them Say

"Halfway Covenant"

Dear Sir:

The "Pastoral Care Certificate" plan described in the August *Church Management* appears to be a twentieth-century version of the "Halfway Covenant" of old New England. Reviving the mistakes of the past may be news, but is it good churchmanship?

Kenneth Morse
Shannondale Presbyterian Church
Knoxville, Tennessee

Bright Orange Gown

Dear Sir:

Wonderful! Spread far and wide and raise three cheers for Ann Landers Re: The Case of the Bright Orange Gown. How fortunate the original reached a lay audience.

Robert Bond
First Congregational Church
Manson, Iowa

Dear Sir:

I can't tell you how pleased we were with the little piece . . . "The Case of the Bright Orange Gown." Bravo for Miss Landers and the manner in which you put it together!

Joyce A. Seitzinger
Managing Editor, *Your Church*
Jenkintown, Pennsylvania

Education Building

Dear Sir:

Your article entitled "The Evolution of the Building for Christian Education" in the August issue of *Church Management* is one of the finest contributions I have seen on this subject for some time. Thank you very much for the article itself, and for the drawings on the various plans which illustrate your ideas. I am convinced that what many churches need is informative literature which will point up to them in simple direct language, the basic trends in Christian education today.

Milford Sholund, Director
Biblical and Educational Research
Gospel Light Press

July Issue

Dear Sir:

I find many good suggestions throughout the issue, July 1956. But the thing that gave me the most hope was your good editorial "O Ye of Little Faith." Many laymen, as well as many ministers, lack your vision, however, criticism which springs from the layman is often mistaken for an attack upon the profession.

Jean Pennington Nay
Secretary of Christian Social Relations
W. S. C. S.
North Methodist Church
Indianapolis, Indiana

Historic Immanuel Church

Immanuel Church, (Protestant Episcopal) of New Castle, Delaware, was founded in 1689; the present building erected in 1703. Surrounded by a church yard which has the graves of many prominent early Americans, it is a center of national interest. The small building has kept the charm of its early days and is carefully protected by a membership which prizes it for its rich traditions. In it you will find a church record book dating from 1910, communion silver of the same date designed by Simeon Saumaine, a pair of Queen Anne Chippendale chairs with the date of 1750. Once each year thousands of Americans crowd into the little city for an historic procession, from one point of interest to another in this pleasant community. This pilgrimage is conducted by Immanuel Church and the proceeds used for the preservation of the church.

New Castle is a community of much historic interest. The land within a radius of thirteen miles was, in 1862, conveyed by the Duke of York to William Penn. In October of 1862 he first stepped on American soil and soon was enacted at the present church site the ceremony of "Livery of Seizin," in which he received "Turf, twig, soyle and water" in token of his ownership.

The first building in the community was Fort Casimir, built by the Dutch who claimed ownership. They were soon replaced by the Swedes who captured the fort and re-named it Fort Trefalligheet. This strange sounding name means Fort Trinity, for the Fort was captured by the Swedes on Trinity Sunday 1654. The Dutch, led by Peter Stuyvesant, recaptured it in 1657 and gave it a new name New Amstel. In 1664 the British claimed it and gave it the name, New Castle.

William Penn left the land which he received from the Duke of York to the community and for many years the acres have had the name New Castle Commons. In accordance with the will of Mr. Penn all profit from sale of land or produce from the land was to revert to the public school funds. A self perpetuating board of control has charge of sale and development. Because of the crowded living conditions around Wilmington sections have recently been opened to housing. At present time the Wilmington Manor Methodist Church is building a modern church on land purchased from the commons.

The official date for the tour of New Castle for 1956 has been set for Saturday May 19. There will be an opportunity for guests to visit historic homes, and public buildings rich in colonial history. Some of the homes are being restored to the Colonial design and furnishings. There are 24 homes and public buildings visited in the schedule. Should you be in the east on that date you may want to share in this interesting pilgrimage.

SAINTS AND SINNERS IN CHURCH

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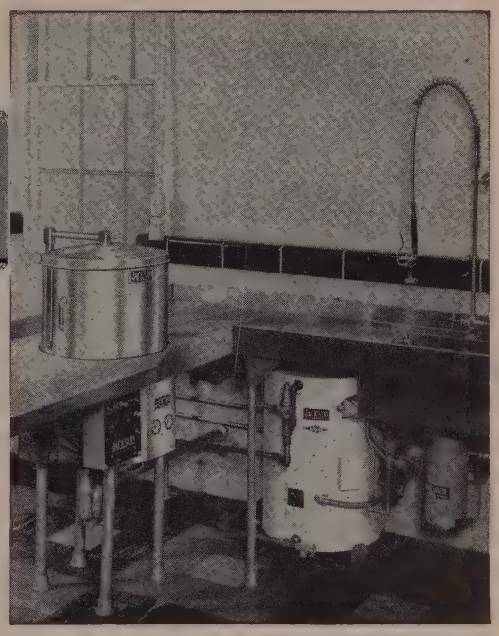
St. Louis, Missouri



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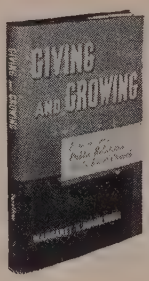

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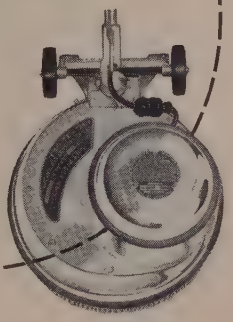

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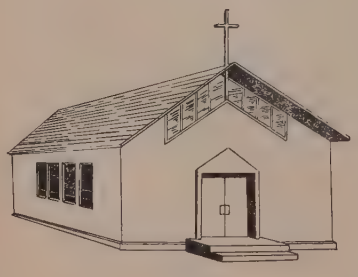

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Building Churches in a Secular Age*

(From page 8)

And it doubtless represents the utmost interpenetration of Christian idea into the material structure hitherto achieved, and as such is in a peculiar way "the Christian architecture." We honor these types of former architecture, we are glad that examples of them survive, we can profit by a study of their solutions, but we cannot adopt them whole any more than we can think exactly like Saint Augustine, Thomas Aquinas, Luther, or Calvin. We cannot enter into the life-feeling of former times either in thought or architectural styles. We have to think and build in ways that bubble up out of our life-springs. As someone said of Ralph Adams Cram, if the people of the twelfth and thirteenth centuries felt about their day as he felt about his, there would be no Gothic to reproduce!

The Secular

Now for a word about the secular side of the great divorce. The secular side contains just about all of real living, an unfair distribution of the communal property. It includes eating and drinking, marrying and giving in marriage, buying and selling. Its most vivid productions are science and technology, but it also includes the arts. It explored and settled the globe, erecting upon it the vast structures of the most ambitious and dynamic historical age the world has ever known. It is exciting and colorful, and not to feel the delight of it tugging at the heart is, in some terrible way, to have died as a man.

The glory of the secular side of the modern day is its abounding vitality, its manifest reality, its jostling fulness of expression. In this it is opposite to the sacred with its echoing emptiness. That is its virtue. But, while the sacred sees, the secular is blind. It never asks why—why the world, why mankind, why activity—and if it does so, it invents meanings and justifications that are just as trumped up as the "life" invented by the sacred. The unasked question of significance, forgotten in the excitement or pushed aside cynically, becomes important in proportion as the technical ability to execute purposes develops. The specific sickness of our time is meaninglessness, the very "acid of modernity," always threatening, at times giving rise to the desperate, invented meanings of totalitarianism. As a result of the lack of a central significance enlisting eager loyalty, the several activities of life have fallen apart from each other, art from science, economic life from human welfare, and so on. Each activity claims a loyalty which belongs only to some majestic thing which should stand at the center of all. Each one pursues its solitary way behind some kind of "curtain,"

and is uncomprehended by the others, where it does not contend with them. The typical mind of the day is one that "knows more and more about less and less," nor is this due solely to the impressive accumulation of knowledge.

Finally, there is the estrangement of man from nature, in a dead world. Classical physics, the first of the sciences, as physics is still the pace-setter, doubtless accounts for much of this. For classical physics the only attributes of bodies were the dead weight of inertial mass and the occupancy of a space external to the body. Motion was imparted from without, never self-generated. Only the surface involved in collisions was of interest. So man, in a technology based on this, uses his lordship over nature with contempt, regarding nature only as something to be pushed around. Is it any wonder that the callous attitude toward nature has extended to men, who are eyed mainly for their capacity to produce? It involves the business man as well as the worker, both slaves of a spiritless machine.

Here then are the sacred and the secular, greatly divorced. On the whole, the two things we have described are ideal tendencies and not separate groups of men. Some of us may be on the one side more than the other, but most of us are strongly in the power of both of these things and are the unhappy arena of their discordant claims.

The Architect

Among the victims of the great divorce is the architect, particularly the church architect. Perhaps he is the most tragic victim of all. In a very obvious way he stands in the no-man's land between the divorced partners. A congregation wants a church plant; naturally it turns to him—designing buildings is his business; he has no defenses; the thing is done. Part of his troubles come adventitiously, from pastors, building committees, and congregations. Nor is the difficulty mainly in the dispositions of the latter, but in their ideas and associations.

But even without the difficulty with pastors and committees—and it is enough—the architect has himself to deal with. He is a man, a child of his age. All of its clashes and dislocations are in him. How will he execute the commission? Perhaps he decides for a traditional style, even apart from external pressure. He is quite clear-sighted about the unbaptized secularism of current styles, their soulless efficiency, their frank materialism, their pagan comfort, their ostentatious luxury. Meanwhile the traditional styles are more or less Christianized; the associations are established.

Perhaps he decides to cut loose and trust the general drift of his practice, to think rather than remember. Now he is in the soup. He knows that the typical spirit of the day, in building as elsewhere, is world-bounded, man-limited, jammed with means made into ends. It is not that most of the new buildings are commercial or schools, hospitals, libraries, and public buildings. It is more than a matter of numbers. When these are built the focus is single: they are frankly secular. Creation is uninhibited, the energies romp along. So one architect says, "My happiest achievements are commercial buildings." Somehow the new ways, the momentum of the recent years, do not lend themselves as readily to church building as to other construction. Here the architect runs up against the chasm between the sacred and the secular. Nevertheless he persists with a contemporary design. He wants to unify his life, as he should. So he plunges ahead like Abraham, not quite knowing where he is going. He hopes to God that when he finishes it will be acknowledged as a church. He knows that it will take more than a sign by the door, a few crosses here and there, and the successor to a spire—which may suggest the Safeway store or International Harvester as well as the house of God. He does not want to be blasphemous, to scatter rather than gather. He is a conscientious professional man;

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he may be deeply religious.

Only when the great divorce is overcome can the architect be saved as architect. When he is an architect because he is the man he is, so that the dream of buildings is the fruit and issue of his very living, it is important to save him as an architect, for only so can he be saved as a man. Meanwhile his salvation as architect, when it is effected, will give us a church which is the unmistakable symbol of the highest and deepest, a place where we can be delivered of our burden and sent refreshed upon the way. The sundered elements of meaning and the stuff of life need to be brought together so that the architect's spirit finds unhindered way when he attempts a church which is not a memory. When they are together, his highest, most intimate inspirations will naturally issue in a church, the place where the Christian meaning shines forth most intensely.

Reconciliation

As the problem of the time is the great divorce of the sacred and the secular, so the solution is to reconcile them and unify all life. The difference between the so-called sacred and secular, between cult and the culture as a whole, must be seen to be only a relative one. No human thought, person, or act is the sacred in itself. Only God is that.

There is a division of labor the sacred and the secular, when each is given its just place in a unified life. The sacred or cultic aspect of life contemplates directly the meaning, the transcendent mystery of life. The life whose meaning is being recollected and reaffirmed is not now in the center of focus but is on the edges of the field of vision. The secular or everyday aspect of life has the technical activities of bread winning, building, and the like in the center of focus, and the mysterious meaning of life is present indirectly. In the cult, man's concern with the sacred is concentrated like the rays of the sun under a glass; in culture, the sacred is diffused through the whole. In a unified life there is a beautiful rhythm between the two preoccupations, with the one calling attention to the meaning of life and the other providing the stuff of life.

When a society is unified and entire, every cultural expression is a symbol of the central meaning. Furthermore, all the different cultural activities symbolize and embody one and the same meaning. This was pointed out a generation ago by Spengler in *The Decline of the West.* He called it "style." The same style, he showed, runs throughout food, dress, building, social customs, law, and all else. Every concrete activity—and building—symbolizes something. When a central meaning is powerfully present and firmly connected with all life, every concrete activity—and building—symbolizes it.

The problem is not simply an architectural problem, though it has an archi-

tectural expression. When there is a split between sacred and secular, architecture reflects the cultural schizophrenia in its dilemma between pious memories or secular styles that do not naturally issue in churches. The architect's problem is not simply an architectural problem but is part of a wider problem of cultural dislocation. Unless his solution is a contribution to the wider problem it is not even a solution of the narrower one. Nor can the architect work out his salvation alone. His efforts profit others, just as he himself awaits the labors of many others.

Speaking as a friendly neighbor of the architectural community, I say, trust your inspiration. No one can combine widely separated times, such as the thirteenth and the twentieth centuries, into a unity of life. Go on as many of you have been doing, never doubting. "Speak unto the children of Israel that they go forward." Somewhere in our souls there must be expressions of who we are and of what life means to us. There are enough expressions already of the new architecture, as one travels around the country, to gladden the heart and challenge the spirit. Second, I desire to celebrate your courage. The daring, flashing structures that are beginning to multiply represent provinces wrested from the future. You alone know what travail they represent, both without and within yourselves, but some of us can guess at the titanic struggle.

Finally do not underestimate your problem. You wrestle not with flesh and blood, but with powers and principalities, not simply with the drawings of a building, but with the sickness of an age. The problem is not simply architectural, though it has also inevitably its architectural expression—as will the solution also when it comes. Know then that when churches—authentically Christian yet contemporary, contemporary yet authentically Christian—spring spontaneously out of your spirits, as spontaneously as anything else, indeed as the most natural and beloved overflow of all, know then that we have won the day.

UNTO EVERLASTING

O Master of my life,
Give me Thy Presence now.
Grant favors of Thy Grace.
Save me from sin's deep slough.
Great is Thy Love to me.
I thank Thee for Thy Sign,
By Living Cross to save.
Help me my will resign.
Far off seems Heaven's sweet way;
But near my Master's gift
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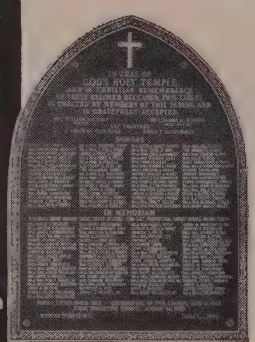

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NEW BOOKS

Church Architecture

CONTEMPORARY CHURCH ART **by Anton Henze and Theodor Filthaut. Sheed & Ward. 192 pages. $7.50.**

Elsewhere in this issue in an article "What Do Our Church Buildings Say?" Dr. John Scotford makes this statement: "The most daring—and successful—builders of churches today are the Roman Catholics and the Missouri Synod Lutherans, and they are the people who know just what they believe. The facts seem to be that the weaker the theology the more timid the architecture; the more firmly held the theology, the greater the willingness to take a chance on new ways of building."

This book gives supporting evidence to this thesis, and further indicates that it is true not only of architecture but also of the whole realm of church art. Here we see contemporary art in Catholic churches applied to buildings, paintings, statuary, altar furnishings, and clerical vestments. The 170 illustrations, although making the book costly, indicate just how much we have to learn from our separated brethren. The designs are daring, and often radical. But they show the attempt—a successful attempt—to express the traditions of all Christendom in new and meaningful symbolisms.

The sixty-four pages of textual matter are equally enlightening, particularly the section by Mr. Henze on "The Potentialities of Modern Church Art and Its Position in History." The second section, "Church Art and the Liturgy," will be of more value to Catholic than to Protestant concepts of design.

In the preface to the German edition we read: "This book has been produced in the hope that it will not only provide some much-needed guidance for patrons and artists within the Catholic Church, but also contribute to a general discussion of architecture and the visual arts in the twentieth century." This purpose has been achieved, and we owe a debt of gratitude to our Catholic brethren for the production of this volume.

E.A.L.

Theology & Philosophy

GROWING INTO FAITH **by Kendrick Strong. Christian Education Press, 126 pages. $2.50.**

The sixteen messages that make up this little volume are designed to lead the Christian in his growth of a fuller faith. Divided into four parts, the first two parts are concerned with the attributes of God and the place of Jesus in our faith. Parts three and four deal with ways of growing and the results of a vital faith.

The author places his greatest emphasis on the need for action. "Faith is not Christian ideas, but those ideas in action." He believes that "we grow in faith as we increase our ability to build our maturing understanding of God's holy purposes into the tissue of our daily life."

While the book has many fine suggestions to make regarding the best use of one's life, this reader was left with two criticisms, one major and one minor. A book with this title promises the reader more on the real nature of faith than is achieved in this volume. The basic proclamation which is the heart of the gospel and the foundation of our faith is never expressed except in vague and moralistic terms of man's commitment. The book is ethically correct but theologically shallow. The minor criticism is that the writer depends too much on material that has been overly used. Despite the lack of freshness, the style is pleasing and makes for easy reading.

W.P.

THE HOLY SPIRIT IN CHRISTIAN THEOLOGY **by George S. Hendry. The Westminster Press. 128 pages. $2.50.**

The author was born in Scotland, received his education there and in Germany, and, after a pastorate of nineteen years in his native land, became professor of systematic theology at Princeton Theological Seminary in 1949. His five chapters, based on lectures given before theological students in Ohio, Iowa, and Texas, deal with the relationship of the Holy Spirit to Christ, to God, to the Church, to the Word, and to the Human Spirit. They are closely reasoned, clearly written, and indicate a deep and thorough scholarship. There are eleven pages of notes at the end.

This treatment of one of the central and somewhat puzzling doctrines of the Christian faith will be appreciated most by those who share the author's keen theological scholarship. He has added an important book in an area of thought where important books are few.

F.F.

VOCABULARY OF FAITH **by Hampton Adams. The Bethany Press. 122 pages. $2.50.**

The first impression that one gets as he begins an examination of this book is that we have here an attractive little volume with a challenging title by a distinguished preacher. *Vocabulary of Faith* is fundamentally a study of the twelve most important terms of Christian theology. The subjects discussed are Revelation, Christ, Faith, God, the Holy Spirit, the Atonement, Reconciliation, Redemption, Resurrection, the Kingdom of God, the Love of God, and Grace. Dr. Adams has proceeded upon the assumption that the language of the street cannot carry the gospel's full weight. Therefore, he interprets the vocabulary of religious thought.

The book deals with topics that no thinking Christian can ignore. The discussions are clear, but from the very nature of their subjects they are not the easiest type of reading. In the Introduction, Darrell K. Wolfe says: "This book does not propose to be filled with wit. Here is no volume of spiritual consolation or divine interpretation. It is written with but a single thought in mind: to help acquire a better working knowledge of the language of religious faith."

This is just what the book does. It is not simply a discussion of the fundamentals of theology, although it is of value in this area. It is an original contribution in a field by itself.

L.H.C.

Bible

THE BOOK OF EZEKIEL **by Charles R. Erdman. Fleming H. Revell Co. 156 pages. $2.00.**

With this book there is added another title to the long list of writings from the pen of one of America's beloved churchmen. Readers of Dr. Erdman's previous books, especially those on the Pentateuch which are now available in a set of matched volumes, will welcome this exposition on a much neglected prophet of Israel.

As in the case of his former books, the author writes in a warm, devotional style, attempting to present in clear language the message of the Bible. This title is no exception, and while it raises none of the perplexing critical problems usually associated with Ezekiel studies today, there is great value in reading this kind of thing. Erdman helps us keep our eyes on central things and abiding realities. He has

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LAYMEN AT WORK

by GEORGE STOLL **edited by ALBERT L. MEIBURG**

This is the *true* story of Louisville's (Ky.) active laymen at work. It reveals the moving purposes, the guiding principles, and the basic philosophy of a group of laymen who put their faith into action. Here are actual descriptions of jails, institutions, homes, hospitals — and people — that have been changed because someone took an interest. Here also are tested plans — *plans that can be adapted to any city where laymen care enough to act.* Published October 8. ***$1.75***

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A well-known author of books for preachers here tells *why* doctrine should be preached, and shows *how* it can be preached. Dr. Blackwood discusses the reasons for the return to doctrinal preaching in our time, the choice of a doctrine, the pattern and construction of doctrinal sermons, and the joys of this type of preaching. Abundantly illustrated with sermon outlines. ***$3.00***

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In this collection of twenty-four vigorous messages, one of Scotland's best-known preachers shows how Christ and his gospel are the *only* answer to the major problems that confront Christians today.

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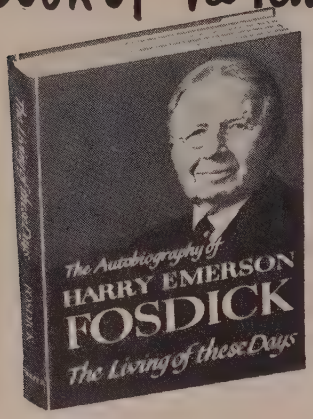

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a way of being able to get at the center of things, and relaying the Biblical message to his reader in clear, readable language.

The author assumes that Ezekiel was born in Jerusalem and was among those carried captive in 597 B. C. The Babylonian residence of the prophet is accepted without question. It is here that Ezekiel carried out his mission and ministered to God's children.

The exposition follows the arrangement of the Book of Ezekiel as follows: (1) The Fall of Jerusalem, chapters 1-24; (2) The Judgments on the Nations, chapters 25-32; and (3) The Restoration of the City, chapters 33-48.

People for whom Ezekiel seems strange or far away will find this little exposition rewarding. The living vitality of the prophet's message is mediated through Dr. Erdman's writings. The long years the author has devoted to study of the sacred word is not without fruit, and something of the author's own soul can be felt as he introduces laymen and pastors to a much neglected prophet of Israel, Ezekiel the prophet-priest to the Exiles "by the waters of Babylon."

G.W.F.

HOW TO READ THE BIBLE **by Frederick C. Grant. Morehouse-Gorham Co. 168 pages. $3.00.**

The author of this volume needs no introduction to students of the New Testament. After distinguished services as rector of Trinity Church, Chicago, Dean of Bexley Hall, Professor of Systematic Theology at Berkeley Divinity School, and President of Seabury-Western Theological Seminary, Dr. Grant is now Professor of Biblical Theology at Union Theological Seminary in New York City.

There is a popular theory that anyone can read the Bible and gain something from it. However, it is the author's assumption that it is better to read the Bible as the church's teachers have read it, in the past and in the present, and then go on to private interpretation after a foundation of sound knowledge has been gained. The Bible may be read for various reasons. It may be as a source of ancient history. It may be as literature. It can be used by the student of the history of religions. The church historian likewise finds the Bible indispensable. Finally, it may be studied for its present-day religious values for daily living.

Dr. Grant, after giving some hints about the purposes of reading the Bible, offers the reader, in seven chapters, his analysis of how to read the various books of the Bible and the Apocrypha. A most helpful chapter is the one entitled "The Essential Message of the Bible." Here a perspective is given whereby the reader of the Bible is able to grasp more understandingly what the authors of various books of the Bible are conveying as the essential message.

The book contains an excellent list of references for further reading. This volume is not only helpful toward gaining an appreciation of the messages of the books but also for stimulation of intelligent Bible reading.

W.L.L.

THE GREATEST LIFE **by Frank C. Laubach. Fleming H. Revell Co. 192 pages. $2.50.**

Like many other religious leaders Dr. Laubach finally has come around to a presentation of his idea of the life of Jesus. But he has done it almost wholly in the words of the gospels themselves.

He recognizes that more than history is in the gospels. But he has thought much about them as a study of the life of Jesus, and so has arranged them in a possible chronological form that has one unique feature. Instead of using the pronoun "he," as though writing *about* Jesus, he uses the personal pronoun "I," as though Jesus himself is telling his own story.

True enough for many people it will be only a retelling of the gospel story; yet for many it will be dramatic reading to see it all as the autobiographical account of the master.

Because it does use largely the gospel narratives, it has the simplicity of style and language of the King James version. Yet strangely enough, it is not the actual words of the King James version, but the translation of Edgar Goodspeed, the so-called American or University of Chicago translation. Goodspeed is to be commended for his translation, indeed; but Dr. Laubach is to be commended for thinking of using it, and doing so! It makes a most interesting way of reading the story of Jesus for the sake of the story itself, and it will undoubtedly mean for many people the first time to read in one sitting the full story of Jesus.

H.W.F.

Preachers & Preaching

ENTRUSTED WITH THE GOSPEL **by David A. MacLennan. The Westminster Press. 128 pages.**

This volume contains the Warrack Lectures on Preaching for 1955. As students of homiletics do not need to be told, this lectureship, under the auspices of the Universities of Glasgow and Aberdeen, is always a noteworthy event in the field of religious thought. A list of the famous Warrack lecturers would impress us that we are indeed encompassed by clouds of witnesses. Readers of *Church Management* will note with high interest that the lectures for last year were delivered by the author who each month provides them with delightful and nutritive pabulum on "Priming the Preacher's Pump."

The result is a brilliant, helpful, highly stimulating volume. There are five of these lectures. In each case the title is a

quotation and is considerably more than a mere label. They are as follows: "Entrusted with a Great Commission," "He Brings Great News," "Only Like Souls I See the Folk," "Seek Him in the Kingdom of Anxiety," and "The Human Being Is a Lonely Creature." Each one of these is worth remembering in its own right.

As book after book on preaching comes tumbling from the press, we now and then wonder whether there is anything more to be said on the subject, but lectures like these soon chase away our doubts. For example, the third one has to do with the people to whom the preacher speaks and the importance of really preaching *to* them rather than *at* them. It especially stresses the everyday ideas, approaches, illustrations, and emphases which the preacher must use as he "speaks to man's condition." This reviewer would certainly like to quote certain passages from this lecture, but it will be better for the reader to meet them in their original setting.

The title of the fifth lecture, "The Human Being Is a Lonely Creature," is a quotation from the modern American poet Richard Eberhart. In this connection Dr. MacLennan says, "One of the deadly enemies of spiritual health and effectiveness is loneliness. Doubtless part of the price to be paid for being human is a sense of loneliness which overtakes the best adjusted person." This lecture is especially helpful in its suggestions of ways in which preaching can help the lonely, the baffled, and the discouraged to bear their burdens and fight their battles.

Those who know Dr. MacLennan's other books on preaching, *Pastoral Preaching* and *A Preacher's Primer*, will want to read this one, and others can look forward to the privilege of making the acquaintance of all three.

L.H.C.

YE ARE MY WITNESSES **by Earle V. Pierce. Judson Press. 272 pages. $3.00.**

Dr. Earle V. Pierce, well known among Baptists and evangelicals, and now eighty-four years young, presents another volume of expositions and sermons on Christ and his continuing incarnation in his body, the living church. Six of these chapters were given as lectures at Bible conferences.

The chapter on "The First Typical Christian Sermon" is an excellent exposition on homiletics. Dr. Pierce is known as a dynamic preacher, and while a good share of his success stems from his utter sincerity, just credit must be recognized in his ability to carefully outline his presentations. This entire book is meticulously outlined and travels along from chapter to chapter in good sequence.

Care is taken by the author to fortify his positions with applicable quotations from the scriptures. Illustrations appear on every page to make his writings clear. He leaves no doubt as to his strong conservatism and orthodox convictions. There are no temporizing or compromising passages. Conservatives will read this avidly and find in it strong assurances of their Biblical faith.

I.C.E.

MAN'S RUIN AND GOD'S WRATH **by Donald Grey Barnhouse. Van Kampen Press. Two volumes, 301 and 292 pages. $3.00 each.**

Effective expository preaching is a difficult art, but a fruitful one. All who have done it will agree with the first half of this statement and will therefore welcome these two volumes, not merely because of the helpful light they threw upon the entire scriptures through Saint Paul's *Epistle to the Romans*, but also because of the valuable techniques in the work of preaching that can be learned here. Dr. Barnhouse is a master of the art of exposition, as those who have heard him in person or over the radio know. A thoughtful study of these books, that reveal clearly the fact that they grow directly from verbal proclamation, will therefore be of inestimable value to any minister of God's word.

Dr. Barnhouse's own experience supports the assertion made above that expository preaching is fruitful. Since 1927 he has been pastor of a downtown and run-down church in Philadelphia. He began his ministry there with a verse-by-verse exposition of *Romans*. As a result the congregation grew amazingly in both

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numbers and influence. And, as the author comments, this transformation of the church was accompanied by a transformation of the preacher because of the disciplined study methods required by such exposition.

The first volume considers the first chapter of this epistle and the second continues the exposition to 3:20. Readers will welcome the fact that, for later reference, a useful index has been inserted in the second volume.

J.S.

Devotional

THE DEVOUT LIFE **arranged and edited by Thomas S. Kepler. The Upper Room. 88 pages. 35c each or three for $1.00.**

This is another in the splendid series of paper-back books of devotional materials from many sources, past and present, which The Upper Room has been adding to its lists. This small volume includes excerpts from Francis de Sales, from *Theologia Germanica,* and from Francois Fenelon.

Gathered together under the general theme of *The Devout Life,* these excerpts merely whet the appetite of the reader to go to these spiritual classics for further study. Chosen carefully to meet the need of the average reader, these selections may be read a section a day or by continuous reading in one's quiet time. Either way will prove fruitful, indeed.

H.W.F.

HIGHWAYS TO WORSHIP **by Mary Beth Fulton. Judson Press. 95 pages. $2.00.**

To find suitable worship materials for associations, classes, and other church groups, is not always an easy matter. In this present volume there is splendid material for such planning. Brief stories, short expositions, quotations and poetry, or perhaps two or three points briefly developed—this is the method of the book. The contents of the book follow: "The Pathway to Fellowship with God," "The Roadway to Service for God," and "The Throughway to Peace with God." Under these headings such matters are discussed as Prayer, Dedication, A Fragrant Perfume, A Closer Walk with God, Holding the Ropes, A Priceless Gem, and many others. Many of the Bible texts are from the Phillips translation, adding deeper meaning and understanding. Each short meditation is followed by brief prayers, scripture, music, and hymn suggestions. It is most certainly a very helpful and usable book.

L.N.L.

THE GREAT REALITIES **by Samuel H. Miller. Harper & Brothers. 181 pages. $2.50.**

This is the third in a series of modern devotional books by Dr. Miller, minister of Old Cambridge Baptist Church, Boston. Already his *Life of the Soul* will hold its own against most of the modern religious books revealing insights into the life of the spirit of man.

In this volume Dr. Miller writes of the seven "great realities:" Man, God, Prayer, Worship, Faith, Love, and Peace. These read as though the writer is talking to us, a warmth, a vividness, an aptness of illustration, a logic of approach, that carry the reader right to the author's conclusion. He writes out of a long ministry, in recent years most fruitful because of his own inner growth. It is the certainty of his own faith and experience that makes real these seven truths that he presents so ably.

H.W.F.

Pastoral Ministry

THE RHYTHM WAY TO FAMILY HAPPINESS **by John P. Murphy and John D. Laux. Practical Publishers, Inc., Ithaca, N. Y. 200 pages. $3.00.**

A notable advance in the history of planned parenthood was made when two researchers, working at opposite ends of the world, arrived quite separately at the same significant conclusion. Dr. Knaus was a Czech, Dr. Ogino a Japanese. They knew nothing of each other. But both discovered simultaneously the fact that the conception of a child can occur only within a narrow 24-hour segment of the woman's monthly cycle.

This fact has been applied to planned parenthood both in restricting and in promoting pregnancies. The so-called "rhythm" mehtod of restricting births has enjoyed particular vogue since it appears to be permitted to Roman Catholics, for whom appliance and chemical methods of contraception are "gravely sinful." The statement of Pope Pius XI, in his 1930 Encyclical, does not in fact even mention the rhythm method, and it remains doubtful whether it is approved or not. But the assumption is presently being made that approval is intended.

How reliable is this method? Theoretically, it is quite infallible. In practice, however, it has been found to fail. The failures are due either to miscalculation of the "safe period," or to unpredictable biological changes. The first cause could be eliminated by proper instruction. The second is at present beyond our control.

Many books have been published to guide the wife who wants to make use of the "rhythm." In the judgment of this reviewer, this one is incomparably the best. It spends no time on technical explanations, but gets right down to the practical issue. Everything is explained in language so clear that it is impossible to misconstrue its meaning. Even if it were, each important point is made over and over again, to bring it home unequivocally to the reader.

The crux of the matter, in arriving at the safe period, is to make the calculations correctly. This requires no mathematical genius. However, it is a little complex

when the wife in question has periods of varying length. In this book everything is done for her. She doesn't even need a calendar. Pages and pages of pre-calculated tables make it as easy as falling off the proverbial log. The reader needn't even know anything about arithmetic! If she is able to read, that is all that is required!

The book even includes a guarantee that by using it the wife will find the right days! It breathes an air of confidence that will prove very reassuring. In fact, it is just a shade too confident. The method, we are told dogmatically, cannot fail. That may be: but the woman's biological functioning can and does undergo those unpredictable changes that can invalidate the method. Nowhere is this made clear.

However, the evidence is that this method, rightly used, is highly reliable. The risks involved are so slight that many couples are ready to accept them. For such couples, who wish to use the rhythm method under expert guidance, no book exists that is better than this one.

D.R.M.

ANXIETY AND FAITH by Charles R. Stinnette, Jr. The Seabury Press, Inc. 209 pages. $3.50.

Dr. Stinnette, after serving as an Episcopalian rector, is now associate warden of the college of preachers, Washington, D. C. His training was in both Union Seminary and Columbia University.

Hence, he is thoroughly equipped by training and experience to examine the relationship of man's anxiety to man's theology. So he looks at the answers of both psychology and theology, compares them, contrasts them, and shows, through careful synthesis, how they may work together.

But his major emphasis is in the third section of his book, "Toward Resolving Anxiety in Christian Community." He shows that too many answers are too glib, too sentimental, and in many ways, both psychologically and theologically unsound. To enter the community of spirit by faith is for him the only way that man can obtain the fruits of the spirit to overcome anxiety. For it will always be with us, not to be removed; but it can be resolved through the awareness of participation in the community of faith and love.

Though some laymen without special background may find this helpful, it is not meant for the average reader seeking short cuts to the ending of anxiety. It is for the psychologist, the minister, the alert layman searching for an understanding of anxiety and of faith to overcome that anxiety.

With major emphasis upon the theological background, it yet shows a sound understanding of modern psychology and psychotherapy. For its final answer is in the simple phrase "Recovery of spirit is also recovery of wholeness." And this, he states rightly, must be within community. Man cannot alone through his own re-

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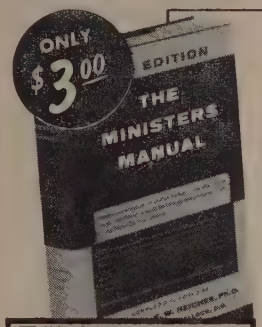

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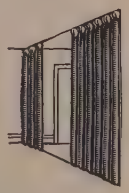
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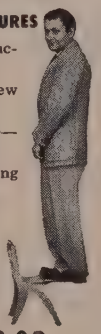
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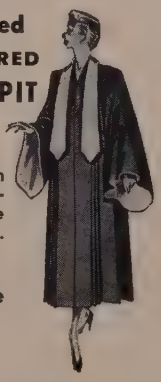
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sources find the answer to his anxiety. But it can be found through the Holy Spirit at work in community.

H.W.F.

Church History

THE STORY OF THE CHURCH by Walter Russell Bowie. Abingdon Press. 208 pages. $2.95.

Dr. Bowie has long been known as the author of *The Story of the Bible,* perhaps the finest brief and vivid picture we have of the growth of the Bible through the generations. Now he has done for the Christian Church what earlier he did for the book of the Church.

The first chapters deal with the forming of the Church from the earliest beginnings to its spread into the Roman Empire. Then come the middle years of its slow growth, with the breakup of the one Church under the courageous leadership of Martin Luther. The later chapters tell of the spread of the many denominations, the beginning of the world missionary movement, and finally of the ecumenical church. He ends with a most stimulating title for his last chapter: "What the Churches May Be Learning Now."

In skeleton outline the above is his book. But Dr. Bowie clothes it with flesh, living and growing, exposing the weaknesses through the years, but over and over again, revealing the heart by which the Church lives even today. His narrative power, his choice of persons and ideas to reveal the growing Church, his recognition of the vast sweep of the centuries in which no one denominational tree has real significance in the greatness of the forest of the true Church, all help to make this a remarkably fine brief picture of the whole Church.

This volume invites comparison with Roland Bainton's similar book. This one, though readily understandable by young people, is as much for adult laymen who wish a comprehensive picture of the growth of the Church in popular form. It is perhaps a little deeper in its scope than Bainton's book, largely because it is meant for adults. The fine line drawings by Clifford Johnston add to this volume, just as Bainton's own did for his. The two are both excellent volumes, with this perhaps the finer for older folk.

H.W.F.

THE CHRISTIAN SCIENCE MYTH by Walter R. Martin and Norman H. Klan. Baker Book House. 184 pages. $3.00.

This is a carefully documented expose of one of America's most successful cults. It goes into careful detail concerning the character of Mary Baker Eddy (mostly uncomplimentary) and of her relation to "Dr." Phineas P. Quimby (from whom Mrs. Eddy seems to have borrowed a good portion of her vocabulary and ideas). This reviewer found of particular interest the

extended testimony concerning the rewriting of *Science and Health, Key to the Scriptures,* by a former Unitarian clergyman.

Of great value is the chapter that systematizes the teaching of this religious cult and the next chapter that evaluates these teachings in the light of the Bible. Of importance, also, is the medical testimony regarding the "cures" affected by this religion and its blatant attempts to silence any voice of criticism.

It is unfortunate that the tone adopted by the authors is so much less objective than in their earlier study of Jehovah's Witnesses. As a result the book could not be put into the hands of a follower or even a sympathizer of this cult. It is, however, very useful for Christians who wish to guard possible victims from succumbing to its influence.

J.S.

Ethics

THE AMERICAN ECONOMY—ATTITUDES AND OPINIONS **by A. Dudley Ward. Harper & Brothers. 199 pages. $3.50.**

This book is the sixth in the series on the Ethics and Economics of Society sponsored by the National Council of Churches. It is different in character from the preceding volumes. It is neither an essay nor a series of essays by scholars, but rather a report of the findings of interviews with 503 individuals and of thirty-eight discussion groups. The material reported records the attitudes and opinions of a group of Americans on eight aspects of work and related matters and presents five chapters dealing with moral standards and moral problems faced by persons in their roles of workers and consumers. There is a chapter on the influence of religion and the churches on economic behavior, and a chapter on "Evaluation" which is devoted for the most part to an evaluation of the reliability of the responses given in the interviews and the value of the discussion process as reported by the groups. The interviewers' questionnaire is included in an appendix as is also the guide prepared for discussion groups.

Mr. Ward has rightly cautioned against drawing broad generalizations from the findings he reports. He is also right in suggesting that the data is "interesting and provocative." Indeed, the data, even if it does not warrant broad generalization, does raise a number of pertinent questions. A few of them are noted below.

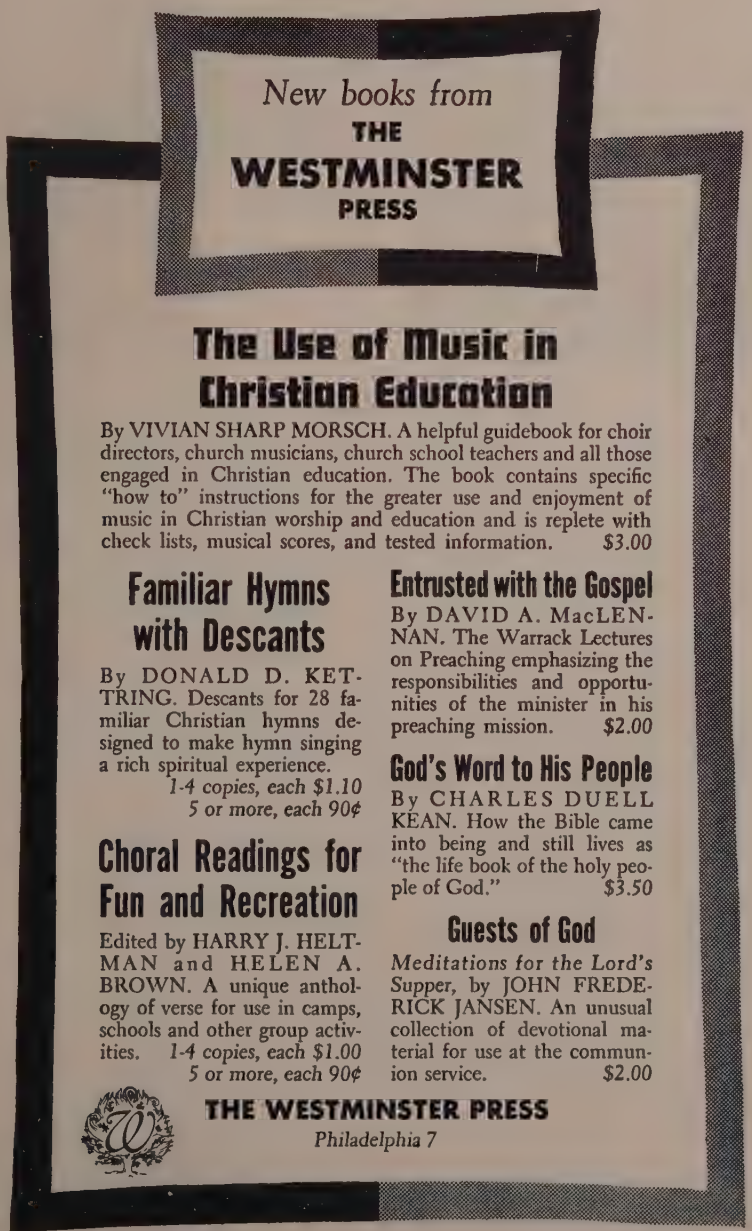
A good deal has been said and written about the depersonalization supposedly consequent on the process of mass production. The reports included in the volume do not indicate that the workers in mass production industries felt that they were regimented or "depersonalized" by their work. It is interesting that others did think mass production techniques involved the depersonalization of workers.

There is no single answer to the question, Why do people work? Rather, the incentives to work are mixed: to obtain the necessities of life, to maintain an acceptable standard of living, to be secure, to use one's aptitudes and talents, to have satisfying associations with others, to make a social contribution. The data at this (and other points) does not support the theses that people are materialistic in their goals or almost exclusively concerned with material values.

Finally, there are indications of a widespread opinion that the Golden Rule is the heart of Christian ethics in general and specifically in the sphere of economic activity. A good deal of complacency is manifested in the reports quoted. Here and there is a suggestion that the radical character of Christian teaching is recognized, but on the whole the impression given is that the children of light are not engaged in any serious conflict in the world.

This volume may not be a perfect mirror or give us a full length portrait of American attitudes and opinions on economic life. But for anyone—minister or layman—interested in what people's attitudes are it is a mine of information.

Mr. Ward concludes with the hope that the hope that the reports will stimulate other groups "to use such a discussion process to gain better understanding of the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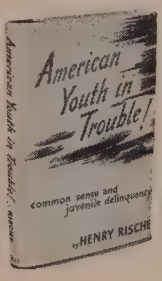

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problems of applying moral and ethical standards in our complex modern society." One can only second Mr. Ward's hope and commend this book as a valuable means to that end.

E.J.F.A.

Related Fields

HIGH IS THE WALL by Ruth Muirhead Berry. Muhlenberg Press. $3.50.

That someone would attempt a novel on the theme of mixed marriage was inevitable. The scope of this book on Protestant—Roman Catholic marriage is admirable. At times there are flashes of insight and illumination.

However, as a whole, it will leave few ministers and marriage counselors happy. First, in literary form it leaves a lot to be desired for it is a jumble of novel elements, long speeches, longer reflective passages, and bewildering digressions. Then, it offers one set of experiences in a very complex field where there are many particularisms and few universals.

Nonetheless, ministers will want to investigate the approach of Mrs. Berry, and many couples involved in mixed marriages will want to read it. I am not sure how much it will help the latter. After saying many things about Protestants and Roman Catholics, it ends in futility. The high wall, symbolized by the mesh wire at the airport, was higher than ever.

Summary: love confronts the imponderables—and loses!

J.R.V.

Priming the Preacher's Pump

(From page 18)

one more on which, as one allergic to "special days" observed, the gospel can be preached—all come next month. Concerning a sermon on the federal election I have no directives to give—assuming that any would be followed. Provided you do not announce "The Election" as your topic and then preach on "make your calling and election sure" (!) you may transmit a helpful word of God to citizens who wish to vote Christianly. Church members and adherents need reminder that, as one of Cromwell's contemporaries said, it is part of man's religion to see that his country is well-governed. Can any person do this who does not (a) exercise his franchise and vote, (b) seek God's will as he chooses between candidates and parties, (c) proceed to seek God's will by studying the issues, the records, and the policy of the parties and candidates, and (d) ask how the choice of one party rather than the other may affect the progress of God's kingdom throughout the world. Socrates' observation has implications for every American: "I am a citizen, not of Athens of Greece, but of the world." More relevant is the familiar injunction of Matthew 6:33.

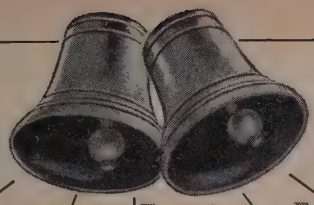
Now for November sermon seeds:

I. *Where Are You?* Text: Gensis 3:9 —But the Lord God called to the man, and said to him, "Where are you?" This is the first question God asked of the first man in the Biblical story of human beginnings. It is the first question God asks of any of us. Many would respond, "I wish I knew!" Every man knows his postal address, but this is an incomplete answer. Pre-Communist era Chinese were not satisfied to indicate position and direction by the four cardinal points—north, south, east, and west. A fifth, imperative factor must never be overlooked they said: where you are, which way you face, how far you go in a particular direction is important. From the moment a ship casts off or a plane takes off, it is essential that the navigator know exactly where he is. Within a mile will not do. An apocryphal navy yarn tells of a junior officer who miscalculated his ship's position. When he reported latitude and longitude, as he had computed them, his skipper asked him to remove his hat and assume a posture of reverence. "If you are correct," said the captain, "we are now in the middle of Westminister Abbey."

On life's voyage, meaning and significance come when we know where we are. So:

(1) Where are you in relation to time? The late Dr. L. P. Jacks of Mansfield College, Oxford, criticized what he called "space-thinking." He admitted that human beings are extended in space, and exist in space. If society consisted of mechanically actuated corpses then space-thinking would tell us all we need to know. But while everybody exists in space, nobody lives in space. Human life, he wrote, "displays itself as a spectacle in space, but it goes on as a conscious experience in time." Can you measure life by miles, minutes, degrees, decades? Where are we when it comes to experiencing the eternal in the midst of time?

(2) Where are you in relation to life's great movements of thought and action? Are you "stuck fast in yesterday?" or, as John Morley said of the vigorous ninety year old Victorian statesman, Gladstone, are you keeping yourself "on the line of discovery?" Is reminiscence or reverie replacing reveille? Are you a pioneer in the sense which Kipling celebrated in his poem of that name? Look it up in his collected poems or an anthology. It begins "There's no use in going farther, it's the edge of cultivation." Where are you in the struggle for man's freedom from tyranny,



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mental or physical, military or economic or spiritual? Where are you in the fight for abundant life for all God's children regardless of color, race or national status? Where are you in relation to Christian education, and other good causes which need assistance? Christianity was first called "the way." Always we must define our religion in terms of motion, sailing the seas with God.

(3) Where are you in relation to life's deep, durable satisfactions? Christian faith and ethics should never be misinterpreted and misapplied to produce prigs, prudes, and Pharisees. But Christians are expected to forego action and conduct which makes it difficult for others to live up to the best they know. Where are you with other persons? In an ivory tower? In a foxhole of selfish isolation? Speeding down the highway past twentieth century wounded travelers?

(4) But the question was asked by God. ". . . the man . . . hid from the presence of God the Eternal among the trees . . . but God the Eternal called to the man and asked him, 'Where are you?'" Where are you in relation to the supreme reality? With this divine personality we have dealings. In a little book called *Entrusted with the Gospel* (published in August 1956) I tried to make a suggestion or two relative to the Christian answer to our sermon's question. Doing so I quoted Thornton Wilder's classic American play, *Our Town.* Look up the passage where Jane Crofut has her complete address given. Are we spiritual vagrants? Are we exiles, displaced persons in a universe which is one of our heavenly Father's many rooms? Christ makes us sure of God who is our eternal home. He is the way home, and we may abide in him even as we journey on.

II. *Share the Wealth.* Not an appeal for Christian communism by one whose heart is softer than his head, but a declaration of our responsibility as trustees or stewards of God. Christians are to deserve the tribute paid the hero of Christ's story in Luke 12:42. "The trusty, thoughtful steward," is Moffatt's translation of the phrase. For text consider Romans 15:27 —". . . for if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings." (Cf. J. B. Phillips'— "For if the Gentiles have had a share in the Jews' spiritual 'good things' it is only fair that they should look after the Jews as far as the good things of this world are concerned.")

At the risk of oversimplification, it remains true that the major differences between three powerful ways of living may be epitomized in the following words: Says communism, "What's yours is mine; I'll take it." Says capitalism, "What's mine is my own; I'll keep it." Says Christianity, "What's mine is ours; I'll share it."

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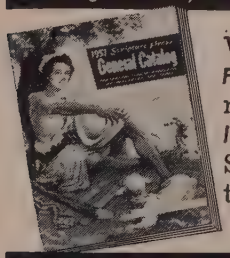

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ciples of Jesus learned this. Since they were debtors to the Jews for so much which made their lives significant, rich, and glorious through the revelation God made of himself and of his redemptive purpose through their covenant-community and the revelation of himself in Jesus of Nazareth, they must share the wealth they possessed. See the passage in Romans 15. To Christians today comes the command, "Share your wealth, material and spiritual, with others who need it, that you may be trustworthy trustees." Writes the apostle Paul to his Corinthian colleagues: ". . . it is required of stewards that they be found trustworthy."

(1) Share your wealth of ability and of talent, with others. "Do it yourself" has become a slogan and a passion with many of us. Helping others to do worthwhile things might be an improvement. One way is to share what we can do, whether it is furniture restoration, needlepoint, singing, painting or photography with those near us and in our community. From Jenny Lind to Marian Anderson, great singers have said, as the Swedish nightingale did say, "I sing for God." Such dedication insures participation by others and the inspiration of others.

(2) Share your profits with God and so with other members of his human family. Everyone has heard of the Mayo Clinic in Rochester, Minnesota. Most young people have heard of the founders, Doctors William and Charles Mayo. They may need to learn that such eminently successful surgeons used much less than half their large income on themselves and their families. They regarded their money as a trust to be used for the service of others. "That holy money, as we call it, must go back into the service of that humanity which paid it to us. If we can train five hundred pairs of hands, we have helped hand on the torch," said the late Dr. William Mayo. More than the famous Jew, Heinrich Heine, may study our prosperous lives, our two and three-car garages, and all the other amenities and luxuries which we enjoy and ask as Heine did, "I have been wondering what you Christians are going to do with the camel question." (Mark 10:25).

(3) Share your wealth in Christ with your brothers and sisters in this community and throughout the earth. To be a Christian is to be a missionary. If we cannot go in person we can go through our money and prayers. Consider the requirement accepted by every Mormon, to spend a year or two years at his own expense in any part of the world to witness to what he believes to be the truth essential to man's salvation. Then consider how little proportionately the average church member gives for the propagation of the gospel. John Wesley "advised all his followers to give generously and to consider money only in terms of what it could do for God's kingdom." Bishop Gerald Kennedy tells of a retired preacher in Japan who heard a stirring missionary appeal with keen interest. When the offering was taken, he discovered he only had a few yen in his pocket. He was ashamed to give so little to so great a cause. "He told me," related the bishop, "that at that moment he heard an inner voice saying, 'Why don't you give your life?' At that moment he decided that this which meant so much to him was worthy of everything he had." (*Heritage and Destiny,* page 45). "If you believe in something," wrote Dr. Kenneth I. Brown, the able and dedicated director of the Danforth Foundation, "you support it. If you support something the time comes when good wishes and cordial words are not enough and your hand reaches for your pocketbook. Then the fun begins. For giving is fun. If you refuse to give, your support is wavering; and if your support wavers, it can't be that you believe in that something in any strong way." (*Not Minds Alone,* published by Harper & Brothers). Our check stubs, our household account books, show how much we believe in the gospel.

III. *Miracle Medicine.* I rejected the more obvious title, "miracle drugs," because of an aversion to anything suggestive of the old lie that vital religion is a drug, an opiate for the masses. But the word drugs has been rehabilitated in recent years due to the tremendous advance made in pharmacology. Recall the sulfa drugs, the "-mycin" group, penicillin, and the others, Text: Proverbs 17:22—"A glad heart helps and heals." No one can have genuine gladness within, without gratitude for life, love, and God's rich revealings. The above translation by Moffatt may not appeal as much as the RSV: "A cheerful heart is a good medicine." Outline of the sermon comes from a saying attributed to the once-famous preacher John Henry Jowett: "Gratitude is a vaccine, an antitoxin, and an antiseptic." What personality does not need such three-fold protection against spiritual infection and soul-disease?

(1) Let gratitude be a vaccine to prevent invasion of "germs" of bitterness envy "and all uncharitableness" as the prayer book has it. Few would think of Dr. Albert Schweitzer as afflicted by envy or resentment of the exploits of others. This is not because of his versatility, his achievements in many departments of activity. Is not the secret hidden in these words he spoke when he cited reasons which led him to offer himself for the ministry of healing in Africa?

> It became steadily clearer to me that I had not the inward right to take as a matter of course my happy youth, my good health, and my power to work. Out of the depths of my feeling of happiness there grew up gradually within me an understanding of the saying of Jesus that we must not treat our lives as being for ourselves alone. Whoever is spared personal pain must feel himself called to help in diminishing the pain of others.

"Count your many blessings" is more than the refrain of an old gospel hymn; it is good therapy for a hurt spirit, and an antitoxin which will keep out the virus of discontent and disgruntlement.

(2) Thanksgiving, an attitude of gratitude, prevents the baneful effects of the poison of faultfinding and complaining. The most potent form of such antitoxin is derived from Christian faith. Sir Walter Scott was lame; so was George Gordon Byron. But Scott was radiant, gallant, and creative. However creative Byron may have been he was known and remembered by many because he was embittered by his lameness. Not simply difference of temperament explains the difference in reaction to a similar disability. Scott faced his handicap with Christian faith, grateful for the health and opportunities he had; Byron did not. An old woman, denied many things, deprived of much that one would think necessary to a happy life, saw the ocean for the first time. She exclaimed, "I thank God for one thing of which there is enough." Another person of whom they tell in California, coming from the midwest and given first sight of the Pacific whined, "Well there isn't as much of it as I expected!" Said John Ruskin, long ago, "The question is not what a man can scorn, or disparage, or find fault with, but what he can love and value and appreciate." Look up in your Biblical concordance the passages in which "thank," "thanks," "thanksgiving," and "glad" are found. Ask yourself who said the thanksgiving, and in what condition they were when they said it.

(3) Gratitude is an antiseptic. It purifies and soothes us when we are in trouble, are carrying burdens that chafe and fret our spirits. Remind yourself and your hearers of those libeled Puritans of Plymouth's first year. It is recorded that ". . . at noon men staggered by reason of faintness for want of food, yet ere night, by the Good Providence and blessing of God, we have enjoyed such a plenty as though the windows of heaven had been opened to us." Harry C. Kennet in *The Christian Science Monitor* recalled reading that Elder Brewster when often he sat down to a meal of clams with a cup of cold water, looked up to heaven and returned thanks "for the abundance of the sea and for the treasures hid in the sand." But through their troubles and difficulties the Pilgrim mothers and fathers worked, prayed, and built a new nation. And they had their Thanksgiving Day.

Think of our Lord in Gethsemane—as earlier in the Upper Room—knowing that he was going to certain death. "And when he had given thanks . . ." "Father, I thank thee . . ." Do you think that four year old girl in Japan could be infected by any evil when she prayed, after a happy day with American and Japanese playmates, "Thank you God for a pleasant day. I hope you've had a good time too." You and I may have days far from pleasant, but we have one with us who transformed pain into gain, thorns into a crown, and cross into a throne. His supreme worship and memorial is called eucharist, thanksgiving.

IV. *You Are Included.* When you were younger did you ever see a sign announcing a concert, entertainment, church service, "Everybody Welcome. This means YOU"? You will recall the saying the motion-picture magnate Samuel Goldwyn, is supposed to have said when he declined an offer, "Include me out." But God as we know him through the Biblical revelation of his character and purpose and action includes all. Nothing less than the world of persons is his concern and family. Have we anything approaching his inclusiveness? Texts for a message on this theme and question might be one or all of the following: "For all things are yours . . . the world or life or death or the present or the future, all are yours; and you are Christ's; and Christ is God's."—I Corinthians 3:22. ". . . all that is mine is yours."—Luke 15:31. "Rock, rescue, refuge, he is all to me."—Psalm 62:6 (Moffatt translation).

Outline comes from the inn-sign to be seen in Cheltenham as well as in other British towns. The inn is called "The Five Alls." Five figures are portrayed on the interesting hotel-sign. One, of a king, has beneath it the legend, "I rule for all." A bishop is depicted with the motto, "I pray for all." Under a soldier's portrait are the words, "I fight for all." Fifth figure is a workman dressed in working clothes. His motto is, "I work for all." Here is a five-point sermon!

(1) If any person employs another he must "rule for all," for the benefit of all, not just for this own profit. For the Christian there is only one master, one Lord, Jesus Christ. What of our political appointees, our elected rulers? Do we select and support those who "rule for all," not for a party, a vested interest, a class, or a church?

(2) What of our prayers? Do we pray "for me and my wife, my son John and his wife, we four and no more?" Or like Christ do we pray for all whom the heavenly Father has given us to remember in our intercessions? Prayer is not a prelate's prerogative. Do you know the story Dr. J. H. Jowett told? A poorly educated and humbly employed girl came to unite with his church. He asked her how she intended to serve Christ for whom she professed ardent love. "I haven't much time off, sir," she said, "and I can't attend many meetings or even many services." "Well," said Jowett, "What do you do?" "Well, sir," she said, "I always take the daily paper to bed with me at night." "What's the good of that?" asked the puzzled preacher. "Well, sir, I look at the birth notices, and I pray for the babies that have been born; and I read the mar-

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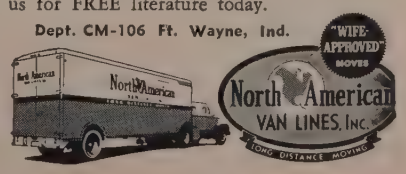

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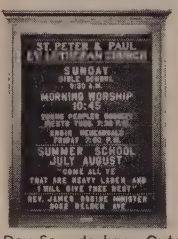

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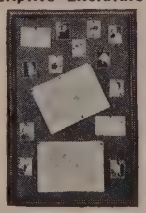

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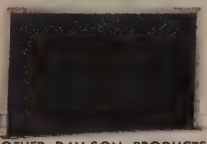

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riages, and I pray that they may be happy and true; and I read the deaths, and I pray that God's comfort may come to these sorrowing homes." Can you picture the unseen wave of spiritual power issuing from an attic bedroom as a result of the intention and action of a humble disciple who could have said, "I pray for all?"

(3) Can we not plead for all as well as any attorney, any advocate? Look again at Hebrews 7:25—"He is always living to intercede on their behalf." Are we sufficiently concerned to plead for the underdog, the failure, the world-beaten and broken? Can we push back horizons of our fellow-citizens who seem content with their parochial or provincial outlook?

(4) "I fight for all." Champions of better housing, of a more equitable order in society, of world peace buttressed by justice as well as strength of arms, such souls are "bonny fighters." We too are called with Paul to fight a good fight. And a good fight is one for all God's family.

(5) Do we work for all? Honestly, do we? Or do we work only to pay off the mortgage, get a second car, pile up bigger profits, buy extra gadgets? Such objectives may be good, at least amoral. But do we work for the good of all? If we do, certain practices must be scrapped, and certain objectives changed. "God so loved . . ."—my party, my denomination, my state, my family, my race? Blasphemy! "God so loved the world that he gave . . ." Is his love not over all his works? Is not one our Father, one our master, and all we are brothers? How can all things be ours if we do not rule, pray, fight, plead, and work for all in Christ's spirit and love?

PARSON'S BOOK-OF-THE-MONTH

As I have said elsewhere, I resemble the late Sir James M. Barrie in one little respect. I have such a weakness for books, and for books on the art of preaching that I cannot pass one without at least giving it a friendly pat on its jacket. So with this recent book on homiletics by an associate professor of speech and preaching at Garrett Biblical Institute, Dr. Ronald Sleeth. Entitled *Persuasive Preaching*, it is an interesting twentieth century presentation of a concern to which ancient Greek and Roman rhetoricians and the classical Christian teachers of homiletics devoted much time, space, and energy in expounding. Professor Sleeth has considerable insight into problems of contemporary Protestant ministers, also, he is aware of the age in which we must proclaim the good news, and is competent in his special field of communication. Brief, concise, and clearly expressed, his suggestions will help young preachers and interest the older members of the craft. Am I right in suspecting little actual experience as a parish minister? True, a man doesn't need to "meet a pay-roll" to understand the problems of business or industry, nevertheless, he speaks more directly to our condition who are parish ministers who himself has "fought with the wild beasts at Ephesus!" But Dr. Sleeth learned much from Dr. Halford E. Luccock and from his colleagues at Northwestern and Garrett, and (I am sure he would add), from the errors and lack of RBI's of us who are trying to bat week after week. This little book, the author's first, has promise and much to commend it. Published by Harper & Brothers, New York, it sells for $1.75.

NOTABLE QUOTES

In one sense, to be sure, there are holy orders for those consecrated for exclusive attention to the distinctive work of Christ as leaders and preachers of the Churches. Nevertheless, such distinctions are for service only. Before God every man is a priest, a minister, privileged and responsible as such, and no other man can stand in his stead before God. . . . I know many wonderful laymen who are frustrated ministers. They are fugitives from the ministry. They knew God's call but failed to go. They now salve their guilt feelings by hard work in the Church, but they still feel guilty. . . . We need a whole new experience of a layman's Church where we are all laymen and all ministers of Christ.

—Nells F. S. Ferre, "A New Day for Protestantism" in *Theology Today*, July 1956, page 181.

* * *

Those who have put it to the test know what a difference it makes whether we begin the day with thankfulness or with care and whether we end the day with praise or sighing. Let us make a new beginning in this spirit. Let us no longer begin a day without thanking God. Then the bitter trials and sorrows which no one is spared will be transformed. It is the same as with swimming. So long as there is air in the lungs we do not sink. So long as we cherish thankfulness to God in our hearts the heavy load will not be able to drag us down. Hence let us be careful to see that air remains in our lungs and gratitude does not melt away. And how could it vanish from the life of him who, again and again, occupies his attention with the word of Christ?

—Emil Brunner.

* * *

In West Africa an Anglican bishop announced as his text, "I am the good shepherd." His interpreter informed the people who had no sheep and did not know one when they saw it, "The Bishop says he is a good man who has some goats."

* * *

The Christian has no right to lurk in the bosom of Jesus because his thinking gives him a headache.

—Oswald Chambers, *My Utmost for the Highest.* Dodd, Mead & Co., Inc. 1935.

JEST FOR THE PARSON

A newcomer to the business of being a florist received two orders, one for a funeral and the other for a bank which had recently moved to a new site. Flustered, he mixed the orders. As a result the bankers received a floral wreath with the inscription, "With sincere sympathy." At the casket of the deceased stood a basket of roses with the words, "Congratulations on your new location." Have you used this story at the installation of a new minister of lay official?

Building the House of God

(From page 14)

leave the responsibility of knowing God to each person. It serves only to bring him devoutly kneeling before the almighty. Church architecture has an explicit duty: to express the inclusiveness of a faith; and not only to those who believe, but to all who have eyes to see Church Architecture is a testimony of Christian conviction.

As long as architecture accepts and works with the purpose of the Christian Church, there remain only two other limitations. Aside from organizing a plan that functions for the work of the church architecture has to think of materials and structure. Freedom for expressing these three elements is essential to good architecture. It must humble itself before the Christian heritage, but architecture cannot escape its own history. The Christian heritage is essentially the gospel story and what it has meant to mankind. The history of architecture has always meant the relation between function, materials, and structure put to work for humanity. Just as the interest of the Church is the same to every generation—that of presenting the Christ—so are the interests of creating good architecture. These two interests must be brought together in a satisfactory way, if while we confess Christ in 1956, we also express this faith by creating church architecture appropriate to 1956.

The Delevopment of Architecture in the Last Half-Century

As much as some would like to erase the last fifty years of history, we must admit it cannot be done. We can realize to some extent the subtle way in which we tend to turn away from unfortunate experiences and recall only the pleasant memories. For example, we glory in the remarkable progress of technology and science and at the same time push out of our minds the tragic human failures of war, depression, and family disintegration. Though we cannot afford to forget these latter experiences, it is the former technological and scientific advances where we find a parallel change in architecture.

The history of church architecture will serve as an illustration of the general movement. With the opening of the twentieth century came a sincere effort to advance the design of our churches to fulfill the need in a maturing society. The ties with the old world were quite strong and the traditional churches still dominated any construction. The most accepted type was the Georgian Colonial, which apparently met the needs of the majority of churches. The simplicity of the brick or wooden churches held a definite historic meaning to the people. The influence is still very real today. But as travel abroad increased, so did the interest in Gothic, Romanesque, and Classic architecture. The first results were quite superficial and characterized merely the fashion of the day. Church architecture became an inappropriate collection of detail covering up unfortunate structural systems. By World War I it was to be seen more clearly that to really understand traditional values we needed to spend considerably more time and effort in study and experience. Our development in America had to be recognized as a product of this European tradition which in turn was directly related to the more distant past. The mainstream of influence chose to retain the forms of the past and conform new materials and structural principles to it. From a much smaller group, however, there came a more honest and sincere search for inspiration from the past, yet moving away from downright imitation. The present health of each trend is the only clue to a fair understanding of today's effort.

After World War I, Europe found itself bound by strict economic conditions making traditional church architecture impossible. Yet nothing outstanding rose to take its place. But in America the story was different. Here there was not so great an economic problem, so traditional forms and details flourished far beyond any actual need. The Georgian, Byzantine, Gothic, Spanish, or Colonial became merely a list of styles to choose from. No consideration was given to the purpose of a project. Occasionally, even a mixture became an accepted rule to follow.

The tragedy of the depression became a blessed turning point in this purposeless approach toward building a church. Economy was now a strong factor in the planning. Any construction done was limited in size and cost and had to consider only essential needs. At that time this step was important, but there were yet other conditions which demanded further growth. First, for lack of real understanding, was the fear of changing any part of the tradition of the church. Also there was the unfortunate dissent between religious and scientific thought. The Protestant-evangelical faith, too, had never accepted artistic expression as being a part of the religious experience of people.

The arts in general are still rejected on the basis that they are "of this world," or merely because they are accepted by our Roman Catholic relatives. Music seems to be the only exception, and there are good reasons why this is so; but Protestantism, in general, has refused to bring the "living arts" into the realm of the church. In this refusal it has neglected an area of men's lives that is essential to the "abundant living" we so readily talk about but only occasionally experience.

Actually there has been a healthier movement behind the scene than just the preceding discouraging picture. This movement was begun by those who could accept the past as their heritage, and yet

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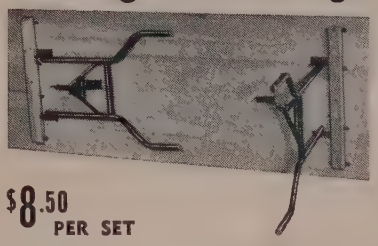

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make use of their own ingenuity and imagination. They could apply the new discoveries in the sciences and the study of techniques to their creative abilities. The deepest roots of this type of wholesome response are found in the spirit of every great period of architectural development.

The beginning signs of growth took place on the European continent only after being ridiculed in North America. The pioneering was still going on as this new spirit returned to the United States. Then a growing interest took over, and neither the depression nor the second great war interfered with its development. In fact both contributed greatly to the present tendency to embrace the so-called "modern" architecture. It has been a long time selling itself to the general public, who still hold misgivings. But it is now a common experience, particularly in areas where careful organization is demanded; such as, industrial planning, hospitals, hotels, schools, and recently in pure commercial design. More and more civic buildings are turning in this direction, and residence and church architecture are also beginning to follow.

This is good. Though the Church might be last on the list, the humbling experience could perform the needed purification. But if the Church is going to follow this direction, it must not become the victim of something just because it is new; it must ask an important question: What can this "new" spirit in architecture contribute to the purpose of the Church, which is to worship God and help people to find him? A snap decision cannot be expected, nor would it be wise. Consider then what the makeup of good architecture has been and what should be expected in the design of our time.

The Spirit Behind Architecture

Certain universal characteristics have come out of the long tradition of architecture. This is because it plays such a vital role in any civilization. In man's building effort there lies a faithful record of human behavior. There is reflected in architecture every phase of social and organic life. Architecture is practical; it is scientific; it is aesthetic or a fine art. Together these appear to be conflicting values, and the result of any combination imposes definite limitations. Certain concessions or compromises must be attempted to maintain a balance if harmony is to be had. This takes creative ability to organize the whole range of human activity. The whole of a building is as complex as society itself.

In reaching the depths and real significance of architecture we can begin in Eden at the dawn of man. His art still lingers as a dynamic expression of the human spirit. With succeeding ages, vital contributions were made. The many dynasties of Egyptian people bent human effort to accomplish unheard-of tasks with massive stone and intricate detail. The refinement of Greek architecture has never yet been surpassed. The achievement is evidence of a remarkable relation between the practical, the abstract, and the aesthethic. The Roman contribution succeeded in developing the practical and the abstract to a higher degree than ever before. The ingenuity of these masters of organization developed the structural arch, and space no longer seemed a barrier to the planning of man.

It was after the disintegration of the Roman Empire that its architecture began to take form in fulfilling the needs of Christian churches. The spiritual limitations of the Romanesque tradition soon gave way to the powerful expression of Gothic architecture. The discovery of the pointed arch allowed a freedom both in plan and in attaining structural height, that still amazes the engineer. Also, a fresh approach to detail made their contribution almost as rewarding as that of Greece. The Renaissance and the following age of enlightenment finally broke the stifling yoke of the Church. However, the architecture of this period tended to accept only what could be recovered from the ruins of Greece and Rome. A necessary duty was performed, but in its turn it also smothered any new forms of expression. The structural engineer finally came to the rescue and gradually put new power into the hands of the architect just before the beginning of 1900.

The results of each of these ages exhibit, for all who wish to see, the motives and thoughts of the people of each age. In this light architecture becomes a literal symbol of the truth of every age; it reveals a representative pattern of a contemporary culture. The plan, the construction, and the design are fundamentally related to a specific time in history. A time in history then becomes the first universal characteristic of good architecture.

Function is the next. It is a characteristic more readily understood. Organization is an experience so common to all of us that we do not even question it. It is a tool of which the architect is very conscious, for it increases his power to adequately deal with the problems of nature and society. With it he can control environment in many ways. Architecture, then, is both a guardian of history and an effective teacher. As one author says, "Man rears the cathedral for worship and the cathedral teaches him to pray." Each problem that is faced has to meet certain immediate needs, but the risk is that we never go any farther. Apart from filling this need there is also the final task of releasing man's ability to create and to put into reality his response to the imaginative ordering of environment. The cost of an indifferent attitude toward such a creative experience in church architecture is infinitely high when all the expenses are added up.

Perhaps even more apparent are the

tools of engineering. From the time a beam was laid across the top of two posts to our modern techniques of steel and prestressed concrete, the advantages of a good structural system have been considered. This is the science of architecture; it can display the logic of mathematical order; it can make use of materials to their best advantage; it can fit the requirement for efficiency; it can provide economy in construction and operation; and it can lend itself to the scientist's imagination. The integrity of a building is determined here. A frank expression of structure is a matter of simplicity and economy.

The boundaries of engineering lead us to consider the use of materials. Local materials that prove most available and adaptable to the site are to be preferred. They remain, more or less, a matter of emotional or artistic choice. The right materials and the weathering of time determine to a great extent the lasting character of the whole building.

Style is the final expression of function, structure, and material. It is a universal language spoken by line and form, light and shade, texture and color, and materials and construction. Style is learned, and learning is growth. It is an ever-changing form of communication demanding logic and order as well as intuition and creative invention. The usefulness of architecture must be clearly shown by its visual appearance. Architecture can use its history of styles only as a colorful and poetic expression which leads others to make their own original contributions.

Design is this original contribution; design is this inventive ability which is the foundation of each milestone in the past. Design brings into unity the many problems of reconciling function, structure, style, and materials. The power of the imagination must hold these elements together. The perspective and depth lend a rhythmic quality which must be balanced by proportion of heights and weights. Design becomes very impersonal and often difficult to understand. This is one reason why we tend to hold on to forms, shapes, and masses that are familiar to us.

It is this tendency to hold onto the familiar which is so difficult to break through. We see it in all realms of life; it is not peculiar only to the present controversy in art. There seem to be three basic experiences which account for our attitudes. First, is the realm of common experience in which we are the center. It amounts to routine perception. Next is an abstract perception which recognizes only standard rules and regulations. Completely different is the realm of pure appreciation of what we see, or hear, etc. It is a concrete experience here during this moment and enjoyment is everything.

But we do not have such pure experiences. Ours is a combination of all perception—brought together by life itself—by the Christian life, if such is our faith. There is a challenge in architecture for the Christian. It is to use architecture to the glory of God. This means creating and using forms normal to our society without destroying the symbolic tradition of the Church of the past. We must strive to express our faith in terms of today, preserving the spirit of Christ which is the Christian faith.

The "new" spirit in architecture can give to the Church new vitality which can humbly enter into the labor of others. Here is the freedom necessary to build today, to meet immediate and future needs, not only economic and practical, but aesthetic needs as well. It would allow for facing any problem honestly and squarely. The result may or may not be familiar forms, it may or may not be a conservative or a radical expression, but at least it will be our contribution. If this undertaking can be done in the ever fresh spirit of Christ it can help lead men to God.

Building for a New Community

(From page 9)

The Structure

The new building consists of the education wing which is completed and the main worship auditorium, social hall, and additional classrooms which are to be built.

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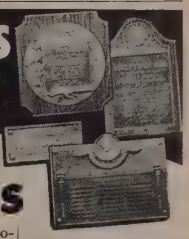

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What do Church Buildings Say?

(From page 10)

Euclid Avenue, Cleveland; Woodward Avenue, Detroit; and Michigan Avenue, Chicago. Possibly this was where souls in need of the gospel could be found, but it certainly was where the folks who had the money congregated. What has happened to these rows of churches is significant. At the turn of the century there were six churches on Chicago's Michigan Avenue between Twentieth and Twenty-sixth Streets; one remains. More recently three churches and one synagogue have departed from New York's Fifth Avenue between Twenty-ninth and Fifty-fifth Streets, leaving three Protestant churches and Saint Patrick's Cathedral. A similar exodus is taking place in Cleveland and Detroit. Churches which cater to the fashionable rarely stay put.

In the Midwest, the courthouse square has been the focal point of church life. Most of the major denominations can be found either on the square or within one block of it. In these communities religion was a divisive force. It segmented the community. No church was really central, but all clustered about the center.

In our smaller cities the way the denominations have arranged themselves is revealing. Closest to the center are the churches with the broadest appeal—Presbyterian, Methodist, and Congregational. They assume that the one way to reach people is to put the church door right in their path. They are doubtful of their ability to attract the multitude very far from its usual haunts. Next are the more evanagelistic groups—Baptist, Nazarene, and Church of God. They flourish between the busy center and the well-to-do circumference. They are after the common people and expect them to go out of their way at the call of religion. Then come the racial groups and the exponents of peculiar doctrine. They assume that their people will go anywhere to worship at the ancestral shrine or to get the brand of theology which they want. One of Chicago's greatest Lutheran churches is in the middle of the block on a side street. It would seem that the price of real estate is the deciding factor with these groups. They are not location-conscious.

The Episcopalians wobble between the first and the third groups. In New York, Boston, and Indianapolis they are at the center; but usually they are around the corner or in some quiet nook. They like to get a long way back from the street, suggesting that those who throng the sidewalks are not for them.

At present churches are scattering out. Whatever the facts may be, they have a horror of appearing competitive. They like at least to keep out of each other's sight.

The motor car has revoluntionized the nature of church sites. Before people can be gotten through the doors of a church they must first dispose of the cars that brought them there. As only the aged churchgoers know how to walk, this means that there must be adequate parking near at hand. This calls for a lot of land, yet with a motor car it does not make much difference just where that land is located. For new churches the accepted minimum is three acres. Old churches moving out are acquiring really large tracts. The extreme example of this is the First Presbyterian Church of Nashville, Tennessee, where a major portion of the congregation has moved from the dinginess of the center of a soft-coal city to fifty-five acres on the verdant circumference, where they will ultimately have everything but a golf course. Along with larger sites is coming the campus-style church with a number of buildings, which may be quite scattered, rather than the piled up edifice of the past.

What do these changes mean? The implication is that everyone owns a car. Aside from the aged, and the inhabitants of our largest cities, this is substantially so. (New York City has the lowest proportion of cars to population in the entire country). Driving to church tends to minimize the importance of the neighborhood. As soon as one gets into a car, the choice of a place of worship is extended almost indefinitely. Churches are selected on the basis of congeniality rather than propinquity. "Community" means less and less. The automobile is probably increasing the class stratification of Protestantism.

But larger sites have their virtues. The public has more respect for a church spread over three acres than for one that is huddled on a sixty-foot lot. Instead of intruding on its neighbors, such a church dominates the scene. The church is well insulated against any possible deterioration of the neighborhood. Both the cost of land and the lack of available space will discourage the coming of other congregations. It is a far call from fashionable streets lined with churches opening directly from the sidewalk, to our new places of worship set well back from the highway and approached over one-way drives leading to ample parking areas. Does this symbolize the larger place the church is occupying in American life?

Building Trends in History

The site is something which a congregation selects; a building is something which it creates, and may be even more revealing of its inner life.

The New England meetinghouse is the most admired product of American church architecture. This is due in part to their superb settings, but is also the result of their utter simplicity, and the glory of white paint. In one sense they are a contradiction. The men who built them were opposed to anything suggesting religious symbolism and achieved complete success in making their interiors almost stupidly

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plain. Yet these same men put over their meetinghouses the most glorious steeples that the world has even seen—and the only possible justification for these fingers pointing upward is their symbolic value. The principle of suggesting God through material means was pitched out the window, but it landed on the roof.

The interior of these meetinghouses was entirely utilitarian. They were a place where the people could quite literally "sit under preaching." Today we wonder at their size, and imagine that our fathers were better churchgoers than we are (a false assumption). Here again the explanation is quite mundane. The churches were commonly financed by selling pews, and maintained by assessments. There are still churches in New England which are run by the "assessors." The idea behind large churches was not to shelter large crowds, but to provide plenty of pews so that there would also be plenty of money.

This system had two unfortunate consequences. The prosperous reserved the best seats for themselves, while the not-so-prosperous were relegated to the balcony. Even after these social distinctions had faded, a sense of proprietorship remained, and this has often continued into the present. Instead of the congregation belonging to the church, the church belonged to the congregation. Instead of thinking of the church as an institution which spoke to them, they thought of it as something with which they could do as they pleased. Architecturally, this has had most unfortunate results. About every other generation has "modernized" these old churches, and usually made them worse in the process. Tin ceilings and golden oak pews represented current taste!

Theologically, we suspect that a parallel can be discerned between Calvinism and the straight lines of our older churches. These were undoubtedly stiff, but they were also strong. The meetinghouse had better theological foundations than many of the "styles" which have followed it.

The auditorium-type church which flourished in the late nineteenth century is a lineal descendant of the meetinghouse. The guiding thought was to get as many people as possible within church walls for special occasions. Some of these were religious, such as the high school baccalaureate and the meeting of the conference; others were quite secular, such as commencements of all sorts, lyceum courses, concerts, entertainments which might be quite dramatic. In addition to the fixed pews, other rooms could be opened up by means of movable partitions to give "the biggest auditorium in town." During this period the church was losing its old authority and was becoming anxious to commend itself as a useful institution which could take in anything short of a political convention. Today the auditorium church is the most difficult to adapt to current conceptions of worship.

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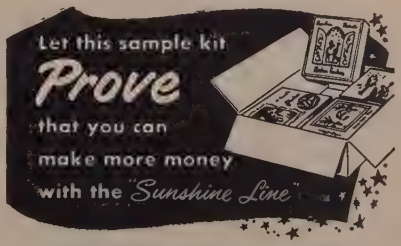

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Another direct descendant of the meetinghouse is the Greek revival church. As the New Englanders grew more sophisticated, they dressed up their churches with porticoes and columns. The people who found names for the towns in upstate New York and in large areas of the South drew heavily on classical sources, and took the architecture along with the nomenclature. The Greek influence began as a means of beautification, but it was later corrupted into a prime means of making a building outwardly impressive, and as such was taken over by courthouses, libraries, banks, and railroad stations.

The ecclesiastical results of this trend have been various. In New England may be found chaste Greek temples, such as the First Congregational Church in Burlington, Vermont, which serve rather demurely as Christian churches. In the South and somewhat in the West are many Greek-derived churches which were built primarily to impress their neighbors. Their strutting columns, their wide stone steps, their soaring domes make them look larger than they really are. Inner usefulness has commonly been sacrificed to outward pomp and circumstance. To Christianize or even to humanize these tombs is a most difficult problem. The truth is that they are inherently pagan, and resist Christian baptism.

Theologically, in this country Greek architecture originally had some connection with rationalistic thought. Most of the really old Unitarian churches are in this style. In its later phases it represents a more or less unconscious desire to convince the man on the street that the church is a mighty institution.

Most of the churches now in use were built between 1880 and 1910—when American architecture was at its lowest ebb. They may fairly be described as nondescript, with Gothic trimmings. They range from the cozy to the fantastic. Theologically this was a period of floundering. The authority of a literally inspired Bible and of the close-knit Calvinistic creeds which were supposed to cover everything was waning. Theology itself was in disrepute. One result was that when people undertook to build churches there was no pattern, and they felt free to follow their whims and fancies. Two influences appear to have shaped the result.

Church people were anxious to get away from the stiffness of the old meetinghouses. They developed a horror of straight lines. Quite a few simple but admirable old buildings were pulled down and replaced with "modern" churches. Where this was not possible, straight pews were taken out and curving ones put in. The oldest Protestant congregation in the original Northwest Territory erected a church in Marietta, Ohio, in which the degrees of curvature reached astronomical figures. The aim seems to have been to achieve a fine state of easy relaxation when one went to church.

These nondescript churches were unconsciously humanistic. Their builders had never heard of that word, but they labored to make man loom large and to reduce God to manageable proportions. There is no air of mystery and little appeal to imagination in these churches. The scale emphasizes the human personality. Each worshiper makes an entrance. The curving pews make it possible for each person to see everybody else—and to be seen by them. The center of attention is the minister seated on a pompous chair with the four horsemen of the apocalypse behind him in the choir loft. In such a place it is far easier to think about the virtues and the foibles of one's fellow men than to concentrate the mind on God. However, these churches commonly have a fluidity which makes them easier to improve, so far as their interiors are concerned, than are the ecclesiastical auditoriums and the Greek temples which have come down to us. Their exteriors are hopeless. Although they "look like churches" they surely do not commend our faith to the passerby. One of the rarest things in America is a really attractive old church.

The period between the first world war and the depression was a time of groping in the life of the churches. They suffered from both an inferiority complex and a great yearning.

Never were the churches more anxious to be plain useful. They sought to justify their existence by becoming the rather abject servants of the community. This had its intellectual climax in the Community Church movement, which thought of the gospel as a sort of overtone to stepped-up neighborliness. Churches plunged into debt that they might build gymnasiums with which to coax youth within their walls. The minister joined everything that he might commend himself to everybody. He ran errands endlessly. The church came perilously close to accepting current standards and becoming little more than

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a social institution.

But this was also a time of yearning. The people craved something which they did not have. They wanted to experience the presence of God. To this end they installed pipe organs and stained glass in their old churches and spent very considerable sums on new ones. Yet these stirrings were not strong enough to inspire the churches to seek new forms of architectural expression. They dared not trust their own judgment, and so leaned heavily on the experience of the past. During these years traditional church architecture had its last great fling. Those who had much money and a somewhat mystical faith built Gothic churches; those with less money and a more rational approach put up Georgian edifices with clear glass windows. This rather frantic pursuit of God through architecture reached a somewhat tragic climax in and about the University of Chicago. During the twenties the Rockefeller Chapel, three churches, and a couple of seminary chapels were built—and none have proven really satisfactory from either the utilitarian or the worship point of view. The desire was there, the money was available, but the confidence born of clearly conceived theological convictions was lacking.

Recent Building Trends

Between the fall of 1929 and the summer of 1945 the minimum number of churches were built. Since then has ensued the greatest building boom that the American churches have ever known. In 1956 it is estimated that $900,000,000 will be spent on religious buildings in this country.* Although conventional churches are still being built in the conventional way, three irresistible forces are leading to the development of a new church architecture.

The first is economic. At a time when the need is greatest, the costs are also the highest. Building dollars must be stretched as never before. But rising prices have not been uniform. Wages have gone up far more than materials, while new ways of building have been developed which are less costly than old methods. Economy is achieved by holding the labor on the site to the absolute minimum, by the use of prefabricated materials, and by a general willingness to walk in new ways. Few churches can now afford the elaborate detail of the Gothic or even the wedding-cake ornamentation of the Georgian. The most compelling argument for a new architecture is the necessity of getting a roof over the heads of a congregation for a price that it can afford to pay.

Among sophisticated circles at least the traditional styles have been laughed out of court. Modern Gothic has been seen for what it is—plain fakery. The folly of seeking to clothe the faith of today in the garments of yesterday is becoming increasingly apparent.

The principle that great architecture rests back on clearly held convictions is becoming obvious. The most daring—and successful—builders of churches today are the Roman Catholics and the Missouri Synod Lutherans, and they are the people who know just what they believe. The facts seem to be that the weaker the theology the more timid the architecture; the more firmly held the theology, the greater the willingness to take a chance on new ways of building.

The aim of the new architecture is to create an impressive place of worship. It has been far more successful with its interiors than with its exteriors. For that reason we will postpone our consideration of it until we have retraced our steps and traced the development of the worship features of the American churches.

Protestant worship in this country began with the voice of the preacher, who proclaimed the gospel wherever he could be heard. The next step was to get a roof under which a congregation could meet, with the minister still the center. Musical instruments were scarce on the frontier and trained singers scarcer. The choir slipped into the church gradually, usually at the rear of the congregation and in a balcony, if there was one.

The pipe organ changed this. These instruments cost quite a bit, and the people who gave wanted something to see as well as something to hear for their money. They also felt that the front of the church was often a bare and uninteresting place. So the organ and the choir moved down

*EDITOR'S NOTE: Recent construction figures indicate that this figure will not be reached in 1956. Reports from the Departments of Commerce and Labor place religious building construction for the first seven months of 1956 at $403 millions as compared with $401 millions for the first seven months of 1955. The total for 1955 was $734 millions, and the estimates of the Departments of Commerce and Labor as of June 1956 project the figure of $750 millions for religious building construction in 1956.

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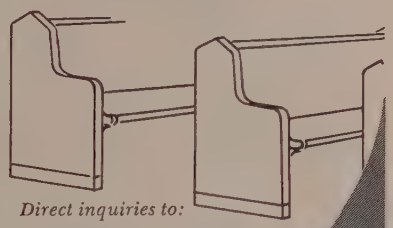

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in front as a background for the preacher. The problem of getting better music was easily solved by hiring a quartet, which had the added advantage of not taking up much room. This arrangement continued unquestioned until the twenties, when it was abandoned so far as new churches were concerned, and it has been increasingly superseded by the remodeling of old ones.

Why the passing of the central pulpit? Theologically it stood for the open Bible and the preacher as the proclaimer of God's truth. Early in this century the churches began to discover that the Bible was something less than a direct transcript of the divine will, and that an intelligent understanding required considerable interpretation. The minister could no longer open the book and say, "Thus saith God." It also became apparent that, while the minister might be the divine mouthpiece, most of the time his voice was quite human, and there was usually more of his personality than of divine revelation in what he had to say. Over against this was an increasing emphasis on the Lord's Supper as the central act in church life, and a desire to elevate the communion table so that it was something more than a low projection in front of the pulpit. Chorus choirs were coming in, which required much more space than did the quartet. The congregation objected to being stared at by the singers, and the choir was sometimes troubled by the scrutiny which they received from the pews. A more fundamental objection was sometimes sensed; that the choir, and even the minister when facing the congregation, were putting on a performance rather than leading in Christian worship. Less articulate was the desire for a stronger, more dramatic center of attention than a pulpit with three chairs behind it.

The Episcopal Church offered an arrangement for worship which seemed to overcome these difficulties: the pulpit moved to one side with a lectern on the other, the choir sitting sideways to the congregation facing itself, the communion table against the wall with either a reredos or a dossal behind it. It was assumed that whatever the Episcopal Church did was historically sound and liturgically correct. Nonliturgical Protestant congregations followed their example in headlong fashion. The result was undoubtedly an improvement over that which it displaced: the minister was removed from the continuing center of attention, the choir no longer confronted the congregation, while the communion table was given an appropriate setting. More room was provided for the singers and more movement introduced into the worship. These changes were justified on the grounds that the church is primarily a fellowship which had its earthly climax around the table of our Lord and which has experienced its holiest moments about that table down the ages, and that therefore the table rather than the pulpit should stand at the center of Protestant worship.

This "divided chancel" arrangement, as it was commonly called, was not without its difficulties. Choirs commonly objected to being divided. If the two parts sat close enough together to sing as one, they blocked the view of the communion table for many of the people in the pews. If the choir was sufficiently separated so that everybody could see the table all the time, they found it difficult to sing as a unit. Meanwhile, historical research showed that this arrangement lacked the historical basis which it was assumed to have. Antiphonal choirs were developed for the use of singing and chanting monks in the university and monastic establishments of the middle ages. There were no divided choirs in the parish churches of England prior to the Reformation. We do not know why the practice had such universal acceptance in the Episcopal churches of this country. It looks as if every parish expected to grow into a cathedral. The original pattern of what has become the common chancel may be seen in the chapels of the General and the Philadelphia Seminaries of the Episcopal Church; Saint Paul's School, Concord, New Hampshire; and Bowdoin College. In these instances the choir is the church.

The Liturgical Movement in the Roman Catholic Church promises to have an increasing influence on Protestantism. Its major aim is to secure the active participation of the congregation in the Mass. To this end it is reducing to a minimum the distance between the people and the altar. In Saint Mark's Church, Burlington, Vermont, and the Church of the Blessed Sacrament, in Holyoke, Massachusetts, the people completely surround the altar. In the latter church it is impossible to sit more than eight pews back.

This point of view is being echoed in the Episcopal Church. With the choir sitting between the congregation and the altar, the communion often becomes a remote mystery in which the congregation has only a minor part. At this part in the service the choir is regarded as more of a nuisance than a help. The Lutherans have quite generally kept the choir out of the chancel, and the Episcopalians are beginning to follow their example. A Southern architect reports, "I am kept busy putting choirs into the chancels of Methodist and Presbyterian churches and taking them out in Episcopalian churches." Choirs are returning to their original positions in the balcony and in the transepts, where the German churches have commonly had them all along. An Episcopal authority on such things reports, "Building churches in the shape of a cross was not done to inspire travelers by air or because this was supposed to be particularly holy, but so as to get a good place for the choirs."

At this point modern architecture and

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the liturgical development of Protestantism meet. Two men with quite un-American names have developed what promises to be a new pattern for our churches. They are the late Eliel Saarinen and Pietro Belluschi. Saarinen first enunciated the idea in the Christian Church in Columbus, Indiana, and refined it in Christ Lutheran Church (Missouri Synod) in Minneapolis*, while Belluschi has elaborated it in a group of churches around Portland, Oregon.

The root idea is to use the front (or ecclesiastical East) wall of the church as the background for a large and somewhat realistic cross. This wall is high-lighted by windows on either side which flood the cross and table with natural sunlight. The austerity of the setting is relieved by the use of greenery—ivy, ferns, potted plants. The effect is most dramatic. The cross is the dominant feature of the room.

Variations of this arrangement are being developed by other architects in many sections of the country. Through utter, almost stark simiplicity, combined with God's natural light and God's growing things, man is brought into the presence of the cross. The human is minimized, the divine magnified. This expresses the mood of much current theological thought. For the moment, and in some quarters, the convictions of the church and the fabric of her structure are more in harmony than they have been for many years.

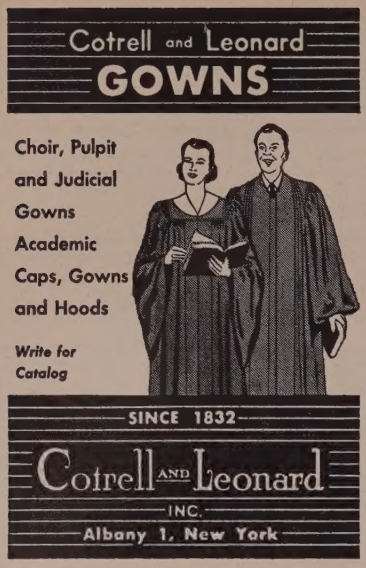
How the exterior of our churches can bear testimony to the faith of those who worship within their walls is an unsolved problem. Far more people see the outside of a church than ever pass through its doors. Here is its largest potential congregation. The form of the building should say something to them which they cannot miss. This is difficult. Most of these passersby are architecturally illiterate and have a most limited religious vocabulary. They ask that "a church look like a church," which means that it should remind them of some other church which they have sometimes seen. The one symbol which all will accept is the steeple, but for most congregations that is impossibly expensive, and also quite unsuited to many locations.

Attempts have been made to baptize modern architecture into the church by attaching an oversize cross to a pylon or even to a camouflaged chimney. But a cross should never be stuck on; it should grow out of something. In the Cabrini Roman Catholic Church in Minneapolis the cross grows out of the double doorway of the entrance. We have seen it both recessed into and projecting out of the end wall of a church in a way that seemed structurally sound.

Possibly the dictum, "Let the church be the church," has an achitectural as well as a theological application. We believe that the best symbol for a church is the form of the building itself. The rigid frame construction and the laminated wood arch are giving us a considerable height at not too great an expense. The Oneonta Church of South Pasadena, California, has a lofty roof but cost only sixty-five cents a cubic foot, which is very low. On the inside there is the same upthrust of the best Gothic, only achieved in an entirely honest way. On the outside the roof rises above the surrounding homes—as a church should.

We are in the midst of a theological renaissance. The church is bent on clarifying its thought. Theologians have become unexpectedly popular. At the same time circumstances have opened the door for a new day in church building. Thanks to the mobility which the automobile has brought to American life, a large proportion of our churches must move to new locations or else fade away. Most of our old churches are ugly, even when looked at through eyes of love, and ill-suited to the needs of today. Increasing costs have made old ways of building impossible. Never did new religious conceptions, or at least freshly enunciated principles, have such an opportunity to express themselves in unfettered ways. Out of current theology should come a new church architecture.

*An article about this church will be found on page 12 of this issue.



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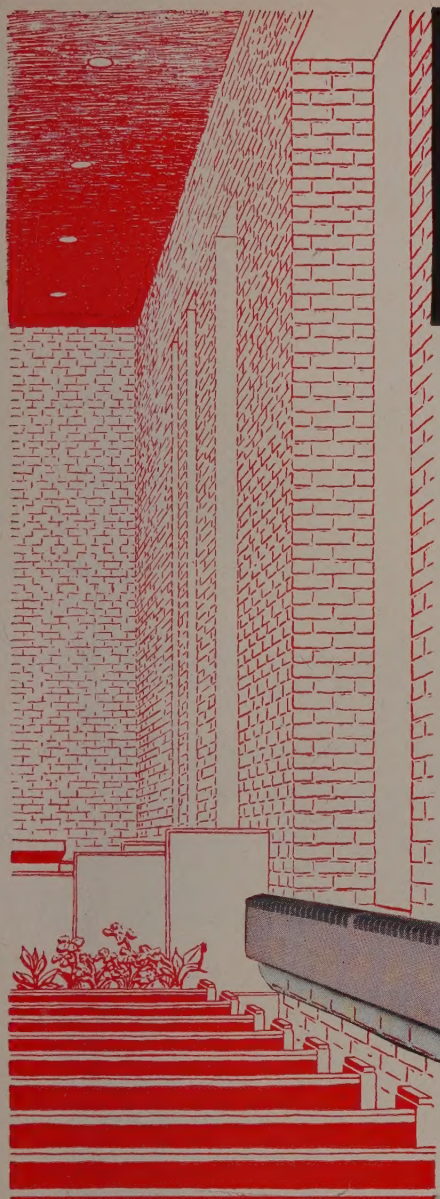

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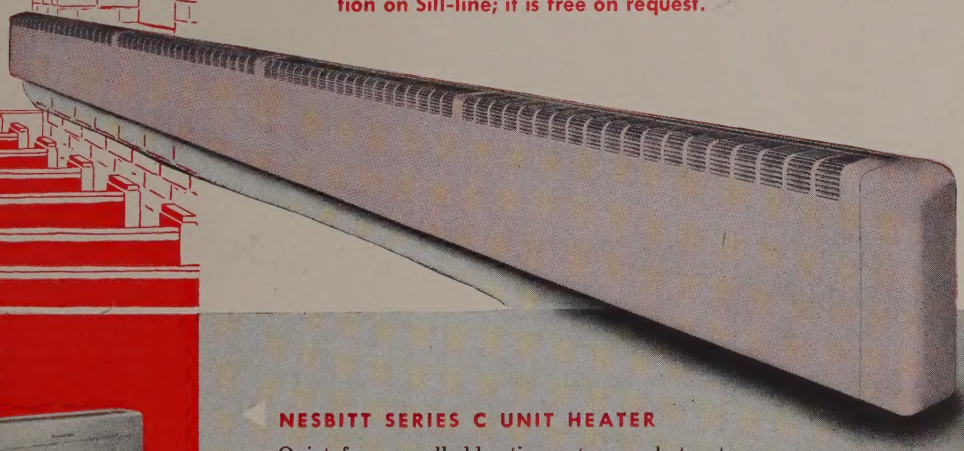

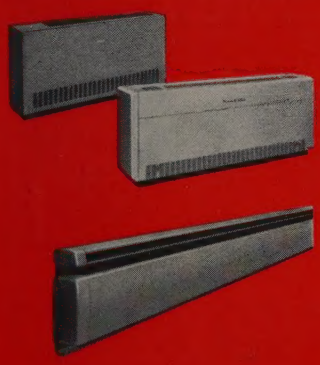

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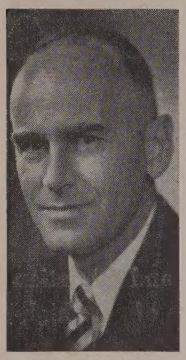
Questions on Giving

A reprint of a guest editorial in the September 1956 issue of **Church Management** written by Ashley Hale, a vice-president of the Wells Organizations.



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* * *

Is there any limit to how much money a church can spend wisely in the Lord's work?

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Which is more important—standard of living or standard of giving?

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Is it better to give than to receive? Really better? That is, does the giver really gain more than the receiver?

* * *

Do we put our automobiles in envelopes so that no one will know how much we paid for them?

* * *

If we give in secret, should we not worship only in secret?

* * *

Has the church been perpetuated by Christian witness for 2,000 years, or by avoiding one person's declaring himself before another, and wrestling for his soul?

* * *

Is the United States Post Office to become our Christian canvasser?

* * *

Are we pointing toward the every-member canvass or the every-other-member canvass?

* * *

Is a canvass organization an organization of givers or receivers? Whom does it represent—the giver or the receivers?

* * *

Is stewardship a way of life, or a camouflage for fund-raising?

* * *

If we increase our budgets ten percent a year are we growing as fast as the sales volume of the 500 largest corporations?

When the church loses its concern for the individual person, will the individual person lose his concern for the church?

* * *

Which is our big concern—the need of the church to receive, or the need of the giver to give?

* * *

Will a generous giver make a better husband, a better father, a better employer?

* * *

Does a church of token givers help build the kingdom?

* * *

We speak of high pressure—what of the high-pressure tactics of the token givers?

* * *

Are we going to use high pressure, low pressure, or deep pressure?

* * *

If we seekers after God band ourselves into churches because we need each other's help, is it easier to become a good giver without the help of our fellow-members than to learn other spiritual qualities?

* * *

Is a canvass to meet a budget or to teach better giving habits?

* * *

If it is helpful in all other realms of the spirit of attend church weekly, why the **annual** pledge? Why the **annual** every-member canvass?

* * *

If we let a member get away with "I'll give but I won't pledge," can we condone his marrying without then pledging fidelity, or buying a home and paying only by cash?

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